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Relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to Rev. James Powell, D. D., or to the District Secretaries; letters for the "AMERICAN MISSIONARY," to the Editor, at the New York Office.

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In drafts, checks, registered letters or post office orders may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational Houses, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollar at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association to its charitable uses and purposes." The Will should be attested by three witnesses.

*Deceased.

THE AMERICAN MISSIONARY.

VOL. XL.

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American Missionary Association.

The next Annual Meeting of the Association, will be held at New Haven, Conn., Oct. 19-21. Rev. Alex. McKenzie, D. D., of Cambridge, Mass., will preach the sermon. Let our friends begin to plan for the meeting. At so important a centre as New Haven, there should be a grand rallying of the Association's constituents. Those intending to be present and wishing entertainment are requested to write to Dr. H. A. Carrington, 1169 Chapel st., New Haven. Applications, of course, should have been made already, but if there are any desiring entertainment that have not yet applied, we presume Dr. Carrington will receive their applications and provide for them the best he can. For notices regarding the reduction of railroad fares, see last page of cover.

RECEIPTS.

	Col & Don.	Estates.	Totals.
Oct. 1, 1885 to Aug. 31, 1886.	220,968.44	39,597.43	260,565.86
" 1884 " 1885.	183,654.91	37,651.83	221,306.74
	Inc. 37,313.53	Inc. 1,945.59	Inc. 39,259.12

In the September MISSIONARY, we reported a total that showed a gain of \$43,485.74, upon the receipts of the preceding year. Our report, as given above, shows that with the receipts of August, we have fallen back to \$39,259.12. This is owing to the fact, that our receipts from legacies in August this year, were \$7,566.34 less than in August last year. We gained, however, in donations this year \$3,339.72, so that the actual decrease for the month was \$4,226.62.

Our friends are again reminded what an uncertain factor legacies are in missionary work. It is very hard to know how just to plan. They may be ahead or behind the plan. We would, of course, rather have them ahead, and yet it is a matter of profound sorrow, when knowledge

comes to us, that a staunch friend has died. There are letters coming to us with regular contributions that tell of sympathy, and thought, and good cheer, on the part of the giver. A poor compensation for these messengers of encouragement is the knowledge that their writers have died and left us something in their wills. We would rather have our friends live. We want their regular contributions. We want their sympathy and prayers. We want their personal effort to secure an enlargement of the circle of our friends.

By the time this magazine is in the hands of our readers, we will know whether the rally in September shall have been sufficiently strong to wipe out our debt. At this writing, we are not able to forecast what the result will be. We do not lose courage in the presence of the fact that we must have large receipts in order to do it. We know that our constituents are able, and we believe that they will come to our rescue.

EXTRACTS FROM CORRESPONDENCE.

"I enclose — to help pay off the debt, and if at the close of this month you should still be short, write me again. The A. M. A. is doing a grand work."

A pastor, sending for material with which to present our cause to his people, writes: "I just love begging from a congregation for such causes as the A. M. A. I think as much gospel can be put in on such occasions as anywhere, and often the sinner at such times comes to meeting with his armor off entirely, and the shafts of truth need not seek any joints in his harness at all, but he can be stuck right full of barbs of gospel truth."

"I have kept myself informed of the condition of the treasury of the A. M. A., and have already done more than ever to assist it. It has not been as last year sending a check direct to you, but adding from time to time to our church collections. We have four yearly, and this year took an extra, July 4th, as was recommended. Our ladies, also, took the ten-cent one that Miss Auld set in motion. To this I gave. I enclose —, which is as much extra as I feel I can spare—must save some to help the A. H. M. S., in their time of need. I do feel that there is money enough in the churches to carry on the work of all the societies as planned, and also to extend it. The trouble is to get it. Too many cry for a cheap gospel, which I am sure the Saviour never intended, when He made so costly a sacrifice to redeem us from our sins."

"After the Finance Committee has decided their course, the clergy should keep stating the objects and needs. There are magazines and sources of knowledge enough; but, oh, how few avail themselves of them! Please put the enclosed in some contribution box, or add to the

receipts from some small church. I do not wish it to appear in my name, only wish it to go to the A. M. A."

"Since I made a trip through the South last March and April, I am impressed with the importance of almost *rushing* in to that country with the Bible and Christian schools. The country, both North and South, as a whole, has seen enough of the work of our Association to know its value both for Christianity and civilization. We cannot hurry the Government to recognize the Indian or the Celestial son, but let us thank God for what they have done for the poor Indian, and hope the Chinaman will not be forgotten. I beg that you will not understand that I wish the two latter classes to be neglected, or that I want the Society to withdraw all aid from them. When I think, that a generation has been born and come to maturity since the close of the war, and that, under that noble act of Abraham Lincoln, they are all citizens, I tremble when I know the ignorance existing among them. *To save ourselves*, we must Christianize and civilize them. We business men are apt to *push* in with all our force where the door is open the widest. My simple suggestion is: Occupy the Southern country while its fields are white for the harvest, and during the time we are doing this, Providence will open wide the door of nations and peoples who are not now so easily reached."

A pastor in the Far West sends on this ringing word for our work. To how many does it say: "Go and do thou likewise." Ed.]

"I wrote you that we had organized a system of giving, and that the A. M. A., was the first one in the calendar. I enclose draft for \$10.00, our contribution.

I would like to speak at length in explanation, but you know the West. Our church is one of the hundreds in the West that have not learned the interpretation of "Preach the gospel to every creature."

Coming from a leading missionary church in New England, I could not help being pained at the indifference to missions in this little church. But at the outset, I set myself to the work of educating the people to the blessedness of the Christian contribution box. Not a Sunday has passed that I have not drawn their attention to the Society before us at the time, by an incident, a bit of information, a brief interpretation of some benevolent text, or a direct appeal.

Do not scorn our little offering, brother. Six months have seen a great advance in the thinking of our members, and another year I fully believe that you may have this sum doubled. God bless the A. M. A.!"

FROM THE SOUTH.

One of our colored pastors in Georgia writes, "I have learned so much about the debt of the A. M. A., that I want to help. We are poor. We are pressed very badly to make out, but myself and wife give \$4.00 for the month of August, and our plan is to give something at the end of

September, for I long to see the A. M. A., '*free.*' I shall press this matter upon our church."

Another pastor sends from North Carolina: "We have just closed a week of prayer, and we are happy to say that twelve souls have been brought to Christ. Many are still interested—pray for us. I send you \$3.00 for the debt of the A. M. A.. Please accept it."

REPORT ON THE WORK OF THE A. M. A.

ADOPTED BY THE NORTHWEST WISCONSIN CONVENTION, JUNE 17, 1886.

"Believing that the American Missionary Association has been raised up in the providence of God for a great work, and that it has been, and is, accomplishing the work which God assigned to it,

Therefore, be it Resolved by the ministers and delegates of the Northwest Wisconsin Convention,

First. That we express our confidence in the work of the Association.

Second. That we appreciate the energy, and untiring faithfulness, with which the Association is carrying forward the work of the churches.

Third. That we do most heartily and joyfully pledge ourselves to stand by the work; to pray for it, to plan for it, and to give to it.

Fourth. That in the present condition of the treasury of the Association, we feel it the duty of every church of the convention to give to this work, and if possible to increase the contribution."

If all conferences and associations, State and local, were to adopt, after thorough discussion, some such report as the above, and then appoint an efficient, pushing committee of *one*, to see that the matter is brought to the attention of every church within the conference, there would not be so many non-contributing churches for one thing, and for another, there would be no need of an appeal to have our treasury relieved of embarrassment.

EARTHQUAKE IN CHARLESTON.

The readers of the *MISSIONARY*, in common with others, who have been touched with sympathy for our brethren in Charleston, will wish to know to what degree the American Missionary Association is a sufferer in this great disaster.

Avery Institute, in Charleston, was opened in 1865, in the State Normal School Building, which was offered for the purpose by the Assistant Commissioner of the Freedmen's Bureau. In 1866, the building was taken from us and we removed to the Military Hall in Wentworth street. The school continued there until 1868, when it was transferred to the new large building on Bull street, taking the name of Avery Institute,

in honor of the generous philanthropist who devoted a large part of his fortune for the uplifting of the colored race.

This school, with eleven teachers, enrolled last year 394 pupils, 91 of whom were in the Normal department. One of the teachers—colored—under date of September 3d, writes as follows :

"While my house is a complete wreck, I rejoice that none of my family received any injury. We bought our house only about three months ago, and were scarcely settled in it."

"Avery Institute again suffers, as has nearly every brick building in the city. I have not dared to venture in the building, but I think the back wall at least, will have to be taken down to the windows. I regret that the school building did not escape, and trust that we may begin again in October. I hope that you will send some one here immediately to see what can be done."

"Plymouth Church received almost no injury. My family is now under the shelter of a tent, and as soon as things are more settled we shall store our furniture somewhere and await repairs."

Rev. George C. Rowe, the esteemed pastor of our Plymouth Church in Charleston, writes us in reply to our inquiries:

"We thank you for your sympathy. We shall assemble to-day (September 6th), to organize the Aid Bureau, and shall be glad to receive help from you. The condition of the people is pitiable. Old shawls, blankets, sheets and carpets, are used for tent coverings, by the homeless and destitute. The people are afraid to sleep, and the least tremor of the earth is followed by bricks, groans and prayers. The property of the A. M. A., here, has been seriously damaged. The Avery Institute building and the Home (for the teachers) are cracked and chimneys are thrown down. The church, happily, is less damaged than any church in the city. We had, as you know, just expended nearly \$300 on it, and we trembled for its safety; but \$20 will cover all damage to the church. We held our re-dedication service yesterday in the very midst of the upheaval of nature. It was well attended; and, notwithstanding our distresses, our people devoted to the collection the sum of \$91. The Lord is with us, and we trust in Him. Many of the members of our church are "in the street," but they have been calm in the hour of danger, doing what their hands find to do, and leaving results with God. A shock occurred on Sunday night during one of our services, but there was no outcry, and no one left his seat. We are doing all that we can in the direction of self-help."

These extracts need no comment from us. They are their own arguments in more respects than one. They certainly show that our work is not in vain in the Lord. The steadfastness of our colored church members—the power of faith to overcome natural fears, and their regard for their own spiritual needs in the time of material losses and temporal trials, will be noticed by all who read these extracts from the letters which we have received. Our losses will be not less than \$2,000. We invite our friends who desire to aid the Charleston sufferers to make their remittances through us. We gratefully thank those who have already remitted funds for our use at Charleston, according to our best judgment, and we proffer our sincerest sympathies to our brethren in the time of trouble.

WE ARE VERILY GUILTY CONCERNING OUR BROTHER.

From the position of an on-looker, we venture to say, that what has been done is no ground for self-complacency, but an incentive to know by study the magnitude and imperativeness of the work to be done, and to do it. Because the crisis is past; because, for twenty years, the union flag has floated over a Republic one and indivisible; because the South has accepted the situation, and, while building up the waste places, and reconstructing a greater South, has realized, not without a thrill of pride, that they are yet a part of the Republic, a sharer in its honors and possibilities; because they have become awake and aware, and would not have slavery back at any price; because of all these reasons, should we fold our hands instead of finishing the work that the Lord of Hosts has given us to do?

In despite of all the mighty works done in His name through the South, we must realize that we have still an intensified heathenism in our midst, intensified by the vices of the civilized heathenism that is also among us. The Christian people of the churches often, oh, very often, do not know, except in a general and indefinite way, of the magnitude and the pressing nature of the work to be done. If some romantic incident comes to the front, a corresponding enthusiasm is aroused, and that particular need is abundantly supplied; but the need of the long, steady, persevering work remains.

Nothing more often meets one, whose duty it is to lay this work before the churches, than the protest: "We have so many calls, we are so burdened that we cannot help." "We must pay the debt on our church!" "We must put up horse-sheds!" "We must have a new lecture-room!" "We must have a new carpet!" "We must have stained-glass windows!" "We must have a new organ!" "We must have such a church as will draw the people!"

Dear people of the living God, no man is made a judge or a divider over you to say which of these *musts* is an eternal must; but the must of the living God, is that these people must be lifted into Christian citizenship under the heaviest penalties that He exacts, who yet walks among the seven golden candlesticks and says, "Him that hath ears, let him hear what the Spirit saith unto the churches."

There is in the world all the living hearts, all the willing hands, all the talents, and all the money needed for this work. The ministry of reconciliation, we know, has been committed to the church; do we realize that the ministry of restitution is committed to us also? The question for each of us is, what share in the work shall we have?

How blessed was that lad, whose five poor barley loaves, touched by His dear hand, became enough and to spare, for the fainting, hungering five thousand. He still, blessed be His name, takes at our hands the barley loaf of our poor offerings, blesses and breaks it, and by His

touch it becomes the finest of the wheat and honey from the honeycomb.
He can do without our gifts; we cannot do without giving.

To give, is to live,
To deny, is to die.

Blessed be his name, who confers the honor of being co-workers together with Him upon us.

MRS. A. M'DOUGALL.

The First Congregational Church of Port Huron, Mich., having, at considerable expense, altered, repaired and improved, their house of worship, held not long since a service of re-dedication. In the programme of the re-dedicatory services, a form of covenant originally prepared by Rev. William C. Colland and enlarged by Rev. A. H. Ross, D.D., was printed, in which occurs the following very significant statement:

PASTOR.—For the purposes of a Christian church, open without distinction to all for whom Christ died; where Thou shalt be worshipped in spirit and truth, where Thy word shall be proclaimed in purity, faithfulness and love, where Christian zeal and fellowship shall abound, and where every effort to lift the degraded, help the helpless, save the lost, shall find sympathy and aid,

PEOPLE.—*We re-dedicate this house.*

This statement is beyond all question in accord with the teachings of the Gospel, and yet we fear there are a good many churches in this country that would not be willing to subscribe to the sentiments it contains. There is too much of equal rights and equal privileges for all men in it to suit them.

HOW TO WIPE OUT THE COLOR LINE.

The proprietor of a large clothing store in New York, was approached not long ago by a young colored man who asked for a position as clerk. He did not wish the position unless he could satisfy the proprietor both in respect to his character and ability. But the proprietor had no such position to offer; however, if the young man was willing to take the place of a general utility man—tie up bundles, sweep the floor, and run errands for six dollars a week—he might have such a place. All right; though feeling competent to fill the place for which he applied, he was ready to take hold where he could. He went to work faithfully and contentedly, doing the general menial service of the establishment to the satisfaction of all.

One day, he came to the proprietor and said: "I suppose you have no objection to my drumming up a little trade for the house." "Why, certainly not;" responded the merchant. "And what is the commission?" asked the business-like young man. Amused at the way the matter had been brought forward, the proprietor named a liberal percentage. Before that week was over somebody else had to be hired to

run errands and do the general utility work. The young man had so many customers that his time was taken up in showing them the goods. His commissions the first week were over \$30, and the second week more than twice that. He had developed into a first-class salesman at a jump, and was earning higher wages than his brother clerks. The proprietor was amazed at the energy, push, and success of the young fellow. Without designing it, he found that he had a colored salesman in his establishment. Some of the white clerks, when their eyes opened to the fact, did not like it at first, but the proprietor knew a good thing when he saw it, and did not lose much time in putting the young man on a good salary. It only took a few days for the foolish prejudice of the other clerks to die out, and now to the satisfaction of all, employer and employees, and we may add, to customers as well, there is a colored salesman in one of our New York clothing stores receiving a salary that would make the heart of many a pale-skinned youth beat—a little enviously. Well might the motto of that young man be: "I'll find a way or make one."

LOOK NOW ON THIS.

Things are coming to a pretty pass. As the Editor of the MISSIONARY was one morning recently going to the office, he saw a colored man sitting in a boot-black's chair, and a white youth busily engaged shining up the colored man's boots. This, on the public highway, where large numbers of people were continually passing! And this was not the worst. It excited no protest. Nobody seemed to be enraged at this insult to the superior race. The passing multitude either did not notice it, or, if they did, they did not seem to think that it was anything out of the way. What is the matter, when such things can be, without stirring up a mob? Come to think of it, such a thing as that could not have been forty years ago, in New York, without making trouble. But then things have changed since then. We do not believe that such a scene as above described could take place in any Southern city to-day, without making trouble; and we just as confidently believe that forty years hence it may, and occasion no more remark or thought than it does now in New York. "*The world do move*," and the South must move with it. No use, brethren, you will have to come to it. A man has a right to fill any position for which he is qualified, irrespective of the color of his skin or the kink of his hair, and on the same principle he has a right to command the services of any, whom willing, he can secure to serve him.

BUT HERE THINGS ARE MIXED.

The scene is in a railway train at the South; a gentleman and his family enter a car. A colored man, well dressed and good looking, accompanies them. While the members of the family, including *paterfamilias*, are free from cumbersome burden in the form of baggage, the

colored man is pretty well laden down. They take their seats. There is no remark. Everything is lovely. Conductor, brakeman, passengers, everybody is happy.

Again, the scene is in a railway train, and on the same road. A colored man, well dressed and good looking, with a first-class ticket in his hand, for which he has paid, enters a car. He takes his seat. What is the trouble? Everybody turns round and looks at him. Excitement is soon manifest. Threatening remarks are heard. The conductor is summoned. The brakeman is soon called. Violent discussion is heard in the vicinity where the colored man sits. Peremptory orders are issued. The bell-cord is pulled—the train stops. The colored man, who happens to be a Christian minister, of wide influence among his people, and much respected by all who know him, is hustled off the train. Whew! There is a contrast for you! What makes it? Tell it not in Gath! Publish it not in Askelon! Here it is. In the first incident the colored man was a servant. In the second, he was a Christian gentleman.

Within a few months, a graduate of one of our Southern colleges, who is also a graduate of a leading Theological Seminary in the North, and at present a pastor of one of our churches, entered a Methodist church in a large Southern city. It was Sunday evening. Services were being held. The audience was small. Our graduate took a rear seat that was entirely vacant. There were no persons near him. There was plenty of room. He had not been sitting very long when he was approached by a man who informed him, "We don't want any niggers in this church." He left.

It is a burning shame that our American Christianity has to carry such a hindering burden as facts like the above impose upon it. It is a humiliating confession to make. Rome can make a point against Protestantism. Thank God, it cannot make this point, with the help of the American Missionary Association, by reference either to its precepts or its practice.

The latest addition to newspapers published by colored men is *The American Tribune*, Cincinnati. In the salutatory to its readers is the following:

"We will do what no other paper published by colored men has dared to do—give the great Catholic church a hearing, and show that it is worthy of at least a fair consideration at the hands of our race, being as it is the only place on this Continent where rich and poor, white and black, must drop prejudice at the threshold and go hand in hand to the altar."

Just what the significance of the appearance of this paper is, we do not know. Several years ago, the attention of the readers of the *MISSIONARY* was called to the fact that in Rome quite a number of colored

youth were being educated for the Romish priesthood. We should not be surprised, if ere long, some of those men should put in an appearance. Rome does not advertise what she is going to do, but she goes right along and does it all the same. We shall watch, with interest, developments.

In his message to the State Legislature, the Governor of Mississippi says, that the State School Board of Visitors and Managers, having visited Tougaloo University, "report that this excellent school for the education of colored youth continues in a highly flourishing condition.

"During the past two years an Industrial department has been added; and four of the leading mechanical pursuits of this section, to-wit, black-smithing, wagon-making, carpentry and tin-smithing, are now being successfully taught under the direction of skilled workmen. At the Commencement, and at the Colored State Fair held at Jackson, the University made extensive and creditable exhibits. There is an increasing desire on the part of the colored students to acquire a thorough knowledge of farming and housekeeping, or some trade that will qualify them to make a support after they leave the institution. This is a hopeful and promising feature that should be encouraged. The managers ask for an additional appropriation of one thousand dollars to provide shops for the trades named, but I recommend only the usual appropriation of three thousand dollars for each year, to be expended under the direction of the Board of Visitors and Managers, in such way as will best promote the efficiency of the University.

"The American Missionary Association has nearly sixty thousand dollars invested in this institution, and the Society assumes and is responsible for its maintenance; nevertheless, it confidently relies upon assistance from the State, and highly appreciates the substantial sympathy and assistance thus far extended."

MEMORIES.

BY ONE OF THE WORKERS.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"God bless you honey, you's done me a powerful heap of good. God has been very kind to me. Sometimes when I lie here at night all alone I feel so happy. It seems as if I could shout for joy, and my old room is full of brightness." Very soon after, I heard that this aged, poor, black child of God had passed over the river to dwell with Jesus who had been with her and made her hovel bright with His love.

"How is William Henry to-day?" I asked of my black washer-woman, whose son was sinking with consumption. "He's pretty bad now and coughs most all of the time, Miss D" Do you think he has any thoughts of ever getting better, Mary?

"Well, I don't think he has. I have had a talk with him about it and he said, 'If it was God's will for him to go, it was all right—it was all right. Only, mother, you will not send me away to the Consumptives' Hospital. Let me stay with you to the end.' I told him that I had never had a thought of such a thing." The poor mother's crowded, wretched room was home to him, and to the heart of this poor sick colored boy his mother's love was his greatest comfort. Mary's face lighted up with a spirit of thankfulness that by working hard every day she could keep a home for her boy and an aged relative and take care of her sick son at night.

When I looked at her patient, quiet face, I thought "the Comforter surely has been with you and given you this peace and consolation."

Death will not come as a "king of terror," but as a kind charioteer, and so the colored people sing,

'Swing low sweet chariot, coming for to carry me home,

A band of angels coming after me, coming for to carry me home."

CUELTY TO CONVICTS.

I have just read in the *Advertiser* the account of the whipping of Jerry Ford. Sensitive human nature revolts at the whole story. One pauses and asks, is this a civilized country?

I read the jury's verdict: "We, the jury, on examining the body of Jerry Ford and hearing the evidence in the case, render the following decision. That he died from congestion of the brain, lungs and stomach and small intestines, caused from overheating, which was caused by whipping, and being driven to labor, at the hands of C. H. Robinson, in the town of Hillsboro, Ala., on the 30th of July, 1886. This is the decision of E. S. Farley, J. C. Odom, W. F. Berry, D. Minter, Green Croton, Sam Judian, and Samuel W. Scott, seven men."

Here is a man hurled into eternity at the hands of wickedness and cruelty. It is plainly stated in the evidence that the man was sick and weak, and was unable to do the work required. Because he was unable to do the work, he was beaten to death.

It is only a few years since a man by the name of Skipper, at the Alabama Furnace, was shot down in cold blood, a poor, sick man, because he was unable to work. And what was the great punishment put upon this man for such a bloody crime? He was simply discharged. Not long ago a prisoner was killed on the Smith Farm. If anything was done about it, I never heard of it. Now is there no remedy for this kind of conduct? How long must it go on? It seems to me that the object of these prisons ought to be to reform, as far as possible, those that are sent there. There should be such discipline as will be correcting of evil. There should be such prison regulation as will tend to improve and benefit the prisoners. Those who are placed in charge of such institutions ought to be such as will seek to answer the ends of imprisonment. They ought to be humane men; men who have human hearts and human feelings. But it does seem that instead of this, the very opposite class are placed over the prisoners. They are usually cruel, heartless, incarnate fiends; not true men, but monsters, who delight in blood, and deeds of cruelty.

Because a man is a prisoner, he does not cease to be a human being. He ought to be treated as such. When he becomes insubordinate or unmanageable then such punishment should be used as is reasonable and lawful, and such as will gain the point desired. But to beat and kill prisoners that are known to be unable to work, is barbarous in the extreme, and is a disgrace to civilization, and will bring the curse of heaven upon the State that allows it.

There is, it seems, in many places, very little regard for the life of a colored person. If one is killed, no account is taken of it; it is said by many "It was only

a nigger." I ask, are not the colored people human beings? Have they not souls? Is it not as much a crime to kill a black man as a white man? It is their disregard for the lives of the colored people that has been, and is yet, the curse of this country. We can scarcely take up a paper without seeing an account of the murder or whipping of some poor Negro, and that only for some supposed crime. And we never read of the law investigating these cases; or if there is anything of the kind it is a mere farce, a sham; no more than a mock trial.

And so the thing goes on year after year. Now there is not a more law-abiding race upon earth than the colored people. It is for this very reason that they are so imposed upon, and suffer so many things at the hands of evil persons. The general idea is that you can do what you please to them and they will not resist it and the law will not protect them or interfere. Now the outrages and cruelties among these people will never cease till they stand up in their own defence. Self-defence is not only right, but a duty. It is certainly desirable that the two races live in this country in peace, but this can never be as long as one race is continually doing something to provoke and irritate the other.

The colored people have endured enough in this country to provoke and stir up the wrath of angels. This thing must come to an end. If the law cannot protect the helpless and give justice to those that do not regard law or life, then the colored people will be a law unto themselves. I believe in peace and quiet, but it must not all be required on one side, and the other side be allowed to do as it pleases and forge any kind of pretext to kill off our people. The patience of this people is almost worn out. The present generation will not endure what their fathers have endured. Justice and protection are all that is asked. A man has no right to be placed over men, when he does not regard human life. The cruelties to convicts in these mines and at other places where they are placed to labor is disgraceful beyond expression. It is the duty of the State to regulate and correct this thing. Let every one who tampers with human life, and cruelly treats those under him, simply because they are prisoners, and because he has the power to do so, receive the full measure of the law. And let the State appoint such men to have charge of prisoners as have human hearts in them.

G. M. ELLIOTT, in *The Southern Independent*.

MOUNTAIN WORK.

BY REV. W. F. DAY.

The gaps in the old battle line of the A. M. A. are rapidly closing up. The territory which hitherto has been to a considerable extent gone around, is now to be gone through. To recall some facts of recent publication: Here is a mountain domain equal in extent to Austria, greater than Italy, occupying a conspicuous place upon the map of the United States, embracing portions of eastern Tennessee and Kentucky, southwestern Virginia, western North Carolina, and portions of Alabama and Georgia, which very recently has been invested with a new interest on the part of the Christian public. A goodly land it seems to be, abounding with the choicest of pine and hard wood timber springing from a fertile soil, with innumerable and unfailing streams, with coal beds larger than those of Pennsylvania or Great Britain, with beds of iron ore to match, and large quantities of excellent marble close at hand. While the tides of immigration were sweeping on to the monotonous prairies and the plains, or surging over the steep slopes of the Rockies and the Sierra Nevadas, this region, with its scattered population—only a fraction of which we are told are white—was left to its ignorance and isolation. The schoolless and superstitious people were so thoroughly unskeptical that they had to import their atheists. Of material superior by far for character-building, to the so-

called "poor whites" of the lowland cotton, cane-brake, and rice districts, they have waited through a long century for some force higher and mightier than themselves to usher in a better time.

This mountain empire, stimulated as it is, by the rapid exhaustion of the government lands in the far West, will very soon begin to draw to itself the means for a new industrial and commercial development. If they tell right stories about that country, just think of these hardy mountaineers luxuriating in a climate whose average temperature may be measured by a thermometer whose zero bulb is at 40°, and whose top tapers off at 73°, a range of 33°, while the poor but patient Western pioneer is either shivering in a Dakota blizzard or sweltering in a Kansas simoon. It is not fair. That such a territory, so near to the great commercial centres of the country, so near its great thoroughfares, should have been so long passed by by pioneer and capitalist, by manufacturer and missionary, is not one of the least of the singular incidents in our history. It should lead us to undertake better things for them; for this is certain: if help ever comes, it must come from without. Degraded in part by the same influences which so long have frauded the "despised races," unable to inaugurate the beginning of better things for themselves, their new destiny, the beginning of it at least, is in our hands. Their illiteracy is increasing; their misnamed schools serve to heighten rather than to dispel their darkness; and if of their own preachers they have not a few, they are of that sort of which the supply is infinitely worse than destitution. Who shall come to their rescue? Sharp eyes are already upon them. The Mormon apostle is upon the ground, and think not that the messenger of the Vatican will linger long behind.

They have claims upon us, not only in the evident stuff which is in them for character-building, but these Southern Highlanders—ragged, rugged, proud-spirited, boasting a Scotch-Irish ancestry, holding in a measure one of the keys of the South—have, as a whole we are told, been a loyal people, and furnished men, from some quarters especially, without stint, for the defense of the Stars and Stripes when the South was swept by the cyclone of secession. We turn to our own resources and our own organizations; who shall help them? The American Missionary Association has had its hands crowded with other work, which more than matched its means. Can it do more? Possibly some have not thought that this new opening was within the sphere of its possibilities. Indeed, is there not, or has there not been, a supposition that this body is interested only, or chiefly, in those whose faces are mantled with a flush deeper than a blush, and who either have a kink in their hair, a braided cue dangling at their backs, or who wear a blanket, and moccasins, and sport feathers and paint?

But then, we have hardly had time to ask the question; it is being answered; and we find, that in the face of all other and accumulating difficulties, and with no loss of faithfulness toward them, the men whom God has put in trust with that embodiment of executive energy known as the A. M. A., are already resolutely grappling with this work—an undertaking which the Congregational Churches of the North must not suffer to fail.

SOME NOTES OF PROGRESS.

BY REV. JOHN SCOTT.

It is a long time since my name has been sent to your magazine. Several things renew my interest. After years of western work, I return to New England enfeebled for life, by malarial influences received during my nearly ten years of A. M. A. work mostly in North Carolina. The effect of those swamps followed me through college and seminary, and into my ministry since. But it is some compensation to glance at the July *Missionary* and note the progress of the work. For in-

stance, I see that Carolina has an Association of Congregational Churches, many of which I aided to organize. The State Association meets in a building that I erected, in a woods where I began service in a doorless, windowless ruin once used as a factory for Confederate cannons. I remember when the antagonists of negro churches opposed my passing in the street to superintend the building, by blood hounds to meet me, and that I had to order a guard to protect the building from fire of the incendiary. I note, too, that one of the leading preachers at that Association holds out as a Christian since his conversion fifteen years ago in a revival at Dudley, where with solicitude I led many to the Lord, amid a storm that laid our church in ashes there.

THE SOUTH.

DORCHESTER ACADEMY.

The increased numbers in Dorchester Academy is an encouraging feature of our work, and also the wide-spread influence we have gained over the people, not only in our own, but in other denominations. In the summer (Government) schools the demand for teachers is greater than the supply. The parents are willing to make great sacrifices, in order that their children may be prepared to teach. Many of our pupils come from a distance of five to eight miles—walking ten or sixteen miles five days in the week, seldom with an absent or tardy mark. Whereas, the parents are inclined to think that three months time will be sufficient for the children to receive all that the teachers can give them; the young people think, as one young man expressed it, “that they will be dead with old age before they can be fit to work.” The work has suffered because of the scanty school accommodations for the many who came to us for instruction. “*The harvest was great, and the laborers were few.*” Reports from the field tell me that four teachers will surely be needed for the numbers that will press upon us next year. The opposition and persecution which the young men *especially* receive in teaching and establishing Sunday-schools from the hands of the ignorant ministers, and the bravery and determination shown by them teaches us that the seed sown in the Academy is being multiplied fifty-fold in Liberty and neighboring counties. Shall the work be hindered for want of money and laborers?

E. P.

OUR MOUNTAIN WORK IN TENNESSEE.

Our schools and churches among the mountain people of Kentucky and Tennessee are developing rapidly and with exceeding interest. Here are a numerous people in the very heart of our country—two or three millions at least—who have been passed by. They are needy in respect to education and religious privileges, and, as is well known, in many respects. The call has come to the American Missionary Association in unmistakable Providences to care for these. They are in the section of country especially committed to our care by the churches. Our missionaries know them, and have their confidence. We are increasing our work among this needy people, and have made arrangements to meet many imperative demands in this part of our field. It would touch the hearts of our readers if we might print the letters from some of our devoted missionaries in this extent of country, so long and so largely neglected.

A few extracts from one of them in Tennessee, will show the readiness of the people for education and for the Word of Life, and the ripeness of the field for the harvest which we are asked to reap:

"I wish to say a word about our school at Pleasant Hill. The prospect brightens; there is a growing interest among families living at a distance over this mountain country, and a general desire to get their young people and their children into the school. Our new school house is a great attraction. Fathers have come fifteen miles to get a room for their boys to stay where they can board themselves. Four young men have come fifteen miles to the school and have engaged a cabin. A father of six children has just bought a lot and begun to build a small house for his family, and others are preparing to do the same. I am constantly asked, 'can we hire rooms for our children?' A mother who has eight children came twelve miles last week to learn what she might do for their education. Our school building is not yet plastered nor seated. One hundred and sixty-five dollars would do it, and we are now waiting for this. I have worked more than a year at this, and much with my own hands and at my own expense. I have paid several bills out of my own pocket, for the work must not stop, and what am I to do? I learn, only yesterday, that twenty-six young men are planning to come here this fall, and what am I to do with them, is the question. I have fitted up at my own expense a double log house with four rooms where we can stow ten young men who will board themselves. If now we only had the school house plastered. Cannot you help us to do this? Is it wrong to ask it? I am preaching constantly and am eagerly welcomed where I go. Pray for us."

A VACATION SUNDAY AT TALLADEGA.

The Summer vacation at Talladega is comparatively quiet and uneventful. The idea must not be conveyed, however, that it is a season of inactivity, for the interests of certain college departments require attention from January to December, and at this time there are sixteen student-workers in our college family. The work of Sabbath school and church continues, also, throughout the "heated term."

Under the heading, given above, we are to record the events of August 22d, as they pertain to church and college in this vicinity. The first service of the day is the Sabbath school, which reported a total attendance of 114, of whom 8 were teachers. The lesson was one which contrasted man's ingratitude and frailty with the unchanging love of Christ. The sermon preached during the service immediately following was based on a text selected from the lesson of the day: "A new commandment I give unto you, that ye love one another."

Early in the afternoon, a class of young men met with their teacher for their accustomed prayer meeting. These Sunday gatherings are held regularly by the classes of the Sunday school throughout the college year, but the summer arrangement prevents so general an observance. At 3 P.M. the Band of Hope assemble for their fortnightly exercise under the care of a former student. It has a membership of 49, and is an outgrowth of the W. C. T. U., which last spring came into being here under the influence of some of our lady workers. The colored Methodist and Baptist churches have their bands also, organized by the same influence.

At Needmore and McCannville, both about a mile distant from the college, and in opposite directions, are mission Sunday schools cared for by four students—two at each place—throughout the year. During the summer, week-day schools are taught at these places—the first, in a neat chapel erected by friends; the second, in a small house recently purchased, and to be superseded in time (it is hoped) by a building more suitable. The influence of these schools on the neighborhood is marked for good. The attendance, on the Sunday in question, was 28 and 26 respectively.

The regular teacher at Needmore, who is in our theological department, preaches to-day at Ironaton, nine miles distant, thus allowing the pastor of the

church to assist in the Sacramental services held at Talladega Cove, eight miles away, where another student is laboring for the summer.

Coming again into our home church, we assemble at night in the general prayer meeting. By previous appointment, we consider Psalm cxvi. The time is fully occupied in song, prayer and remark, and not infrequently two persons rise at once to engage in the service. The hour having expired, the meeting is promptly brought to a close, and with it the exercises of the day. May the Father own and bless what has been done in His name.

E. C. SILSBY.

SCHOOL NEEDED.

To the Hedquarters of the Home Mision Soiety. Dear Friend Wee the Sitzerzerns, around here feeling our Selves Very much in Need of a School here, Wee do umbley Call, asking you all for to give us a School here. Wee have a good house Verry Larg Which Will hold about one hundred Schollars or more, it are near the above name Place, on the Country Rode and also the Richmond & Danville R. R. and Will you all Please to infome me of how meny Schollars Will you have to be Shore of for to Orgernise, a School, and let me know, and then I let you all know. Please do Something for us as Wee are in much need of a School here. Will you all let me here from you all Soon as you Can. yours Truly, and umble Friend.

THE INDIANS.

MISSION WORK AMONG THE INDIANS.

AN ESSAY READ BY ALFRED COE OF YANKTON AGENCY, D. T., AT THE CLOSING EXERCISES OF SANTEE NORMAL TRAINING SCHOOL.

This is a question that is often asked in the West, by foreigners and natives: How did the word of God get among the Dakotas, or who was their first missionary? I am sorry to say that I cannot explain the whole thing from the beginning. So far as I have heard and know, the mission work was begun by Rev. S. W. and G. H. Pond, in Minnesota, as early as the year of 1834. There had been Catholics among them earlier, but that I do not know much about. In 1835, Dr. T. S. Williamson arrived at Fort Snelling, Minnesota. Rev. S. R. Riggs came out in 1837. These are supposed to be the first missionaries among the Dakotas. The first mission-stations were Lac-qui-parle, Hazelwood, and Yellow Medicine. The first converts were the Renville family and others who have since been well known as missionary workers among their people. This was the beginning of Christian life among the Dakotas, and from that time on to the present, we know how wonderful it has grown. To-day it has spread as far North as Manitoba, Canada, as far West as the central part of Montana. There are mission-stations at Poplar River, Fort Berthold, Grand River, Cheyenne River, Oahe, Yankton, and Santee, Nebraska, and Flandreau and Devil's Lake, which are mostly along the Missouri River.

There are five churches on the Sisseton Reservation, which are mostly in charge of native ministers.

Since that time we have had the Bible translated into Dakota; a Hymnal, Dictionary and a few school books have also been translated. The Episcopalians, too, have several missions and schools along the Missouri River, and Rosebud and Pine Ridge Agencies. There are several tribes of Sioux or Dakotas. But the Santees, Sissetons and the Yanktons are supposed to be more civilized than the rest. I wish to say a little about the Yanktons on account of being more acquainted with them

than the rest. Their first missionary is supposed to be Paul Mazakutemani, a native Elder, who came out in 1865, but did not remain long. Several years afterwards Rev. John P. Williamson took up his work among this tribe, and has been with them ever since. A few years later, Rev. Joseph W. Cook of the Episcopal church took up his work among the Indians. From then on to the present time, they have had the Gospel preached to them. But I am sorry to say that nearly one-third of them still wish to keep their old way. I will now mention about their education. The Episcopalians have built a fine boarding-school on this Agency, known as St. Paul's School. And there are several young men who have done good work there, and have been sent off to a higher school, and now one of them is a graduate. I am glad to say that the Government has furnished schools to all the Agencies. The Government school at this Agency was built by Major Andrus at a cost of eight thousand dollars. There are also two Government day schools, and one Presbyterian school. Many of the pupils that attended these schools have been sent off to Hampton, Virginia. As I have said, the Government has furnished most of the Agencies with a school, but I am not acquainted with them as well as my own, so am not prepared to say how good they are. There are several schools East that people seem to be much interested in, such as Hampton, Carlisle, and Lincoln Institute at Philadelphia, but probably there is no school that has done so much toward Christianizing the Indians as the Normal Training School at Santee. It is the aim of this school to begin at the heart and educate that, and then the head. While Indians are pagans they are very much in earnest, and giving them land and horses will not make them better till their hearts are right, till they give up their false gods, and know the only true God. They are devoted Christians when they are converted, and that is why the Santee School is so useful in helping the Indians to the right way. There are nearly two hundred students in this school. They are fed, sheltered, clothed, and taught by faithful, earnest teachers. Rev. A. L. Riggs is the Superintendent of the Mission and Principal of the school.

FRANK MODOC'S LIFE.

A FAMOUS INDIAN WARRIOR.

The story of the life of Frank Modoc, or, as he was known until recently, "Steamboat Frank," who not long since died in Deering, Maine, is a suggestive one to all who take an interest in the Indian problem. He died an honored member of the religious denomination which more than any other stands for peace on earth, and yet in his early manhood he had been a leader in one of the most savage Indian tribes, and those who prepared his body for burial found it literally covered with the seams and scars of conflict.

In the Modoc war some 200 of the tribe were captured, among them the chief, afterward known as Bogus Charlie, and the second in command, Steamboat Frank, and in 1872 they were sent to the Indian Territory, and, strongly guarded by United States soldiers, were placed upon an island near where the Quapau mission had been established. This mission was under charge of A. C. Tuttle and his wife, members of the Society of Friends, and they had already done a good work among the Indians who had been gathered there. These Indians were at first much disgusted at the idea of having for neighbors members of a tribe so low and brutal as the Modocs, but Mr. and Mrs. Tuttle had faith that the Gospel was powerful enough to do good even to the worst of savages.

The Friends are accustomed to regulate their conduct in accordance with what they believe to be special calls, and in a day or two Mrs. Tuttle "had a concern" to visit the Modocs. Alone she crossed over to the island, and there began the missionary work which was successfully carried on for years.

From the first, the Indians seemed to have perfect confidence in their white teachers, and almost as soon as they could be made to understand the subject of the mission they became converted to Christianity.

They always spoke of Mr. Tuttle and his wife as "God's man" and "God's woman," and accepted their guidance in all respects. Frank especially showed not only great interest in his new experiences, but remarkable intelligence, and, after several years at the mission, he expressed a desire to go among the remnant of his tribe who had escaped capture and carry the news of the gospel to them. The government furnished him some aid for his mission, and he went among his old friends as a Quaker minister, having received credentials from the Kansas yearly meeting. He succeeded in converting a good number of the tribe and continued his labors for some time. He attended the yearly meeting of the Friends at Portland last year, and his fine appearance and evident sincerity excited much interest. In order to carry on his work to better advantage he desired a better education. "I am afraid I don't always teach my people right," he said; "I want to know more about the book." Arrangements were made by the society to enable him to take a course at Oak Grove Seminary, Vassalboro, Me. He was successfully carrying on his studies there when sickness overtook him, and he went among friends in Deering who had taken an interest in him. There he suddenly became worse and died.

To those who came in contact with him it was a constant surprise to see how completely he had overcome the habits and tendencies of his early life. In appearance he was the ideal red man of the forest. He was more than six feet in height, perfectly erect, and outwardly had all the Indian characteristics. But in deportment there was no more thorough-going Quaker than he.

Though he could converse readily in English, he had not learned to use the language fluently in his addresses, but he often spoke or prayed in the meetings in his native tongue with a fervor and apparently with an eloquence that always edified his hearers if it could not instruct them. He was a good singer, and delighted in the simple hymns which he had learned.

Almost from his first connection with the missionaries his disposition seemed to be wholly changed. His old friend and spiritual guide, A. C. Tuttle, who conducted his funeral services in Deering, said that in all the years of their acquaintance he had never seen a single exhibition in Frank's heart of ill-feeling or of unchristian conduct. The principal of the Oak Grove Seminary says that Frank always seemed to be greatly pained by any sign of a quarrel between the younger members of the school. He delighted in the society of children, and was always accepted by them as a friend.

After their capture many of the Modocs were affected by pulmonary troubles. Frank's wife died of consumption some years since, leaving a son who is now at school in New York. "Bogus Charlie," the chief of the tribe, died of the same disease.

For some time Frank had been convinced that a similar fate awaited him, although he hoped that it might be delayed long enough for him to do something more for his people. When he found that the end was near, however, he was more than reconciled, and, though in a different spirit, he faced death just as bravely as he did years before in savage fights. It was a testimony not only to his worth, but also to the power of love and self-sacrifice as civilizing agents, that, at the funeral of this man—once a savage and an outlaw—these words were chosen as the text: "Mark the perfect man and behold the upright; for the end of that man is peace."

SELECTED.

THE CHINESE.

MUST THE CHINESE GO?

The question is one of vital moment to our Mission, and weighs heavily, I suspect, on the hearts of some among its Eastern friends. I have made some suggestions on this point in a previous article written at a time when the most recent Anti-Chinese movement was approaching its flood-tide. I venture to indicate some tokens, already appearing, that show the view then presented to be correct.

1. The Republican State Convention is now—while I am writing—hard at work in Los Angeles arranging a ticket and a platform designed to capture California at our next election. I am no prophet and will not undertake to tell beforehand what the platform will be. Doubtless, its Anti-Chinese utterances will be rich in that “molasses,” which is said to “catch flies”; but this I observe, and I count it significant:—*not a man* among those who hastened, in the late Anti-Chinese movement, to “crook the pregnant hinges of the knee where thrift might follow fawning”—who cried “Great is the boycott” and “Starve them out”—ventures to put his name before this Convention. Hon. M. M. Estee (a former candidate for Governor) and Hon. Horace Davis,—son of “honest John” of honored memory in Massachusetts, and himself lately a representative in Congress from this city, and, till now, one of the most popular men in the party—both of them six months ago understood to be fully entered in the race for gubernatorial honors, are specially conspicuous in their absence from the list of candidates. There seems to be no man so poor as to do them reverence. It is quite certain that much the same state of things will exist in the Democratic Convention.

2. Another “straw” is in the tone of newspaper paragraphs. These are examples:—

“JOHN AND DEMIJOHN.”

“An Auburn hotel-keeper has had five different white cooks since he joined the boycotters, and he has successfully discharged them all on account of their intemperate habits.”

“It is the naked truth, that the curse of intemperance in this State is an evil compared to which the Chinese curse is only secondary. The difference is, we can discourage the Chinese, while it is impossible to discourage intemperance.—*Georgetown Gazette.*”

“Nearly all the people in Los Angeles employing Chinese, who were induced to discharge them by the Boycotting Committee, have re-employed their former help. It seems to have been a case of “Hobson’s choice”—the Chinese or no one. One restaurateur remarked yesterday that there didn’t seem to be much consistency in the movement, as the white man from whom he purchased pork at ten cents a pound had procured it from a Chinaman, who afterward wanted to supply him direct for four cents. He paid a white dealer ten cents for strawberries, and a few hours later a Chinaman came around and offered the same kind of fruit for just half that price.—*Los Angeles Times.*”

Other comments on the boycott, even less respectful than these might be quoted, but the terms are too rough for our columns.

3. Another “straw” is in the fact of which my Chinese friends inform me, that the distress temporarily brought upon the Chinese through their wholesale discharge from various sorts of employment, is passing away; and that it is about as easy now for them to get work as ever it was—a statement which seems to be confirmed by an item in a recent Fresno paper to the effect that Chinese who contracted last year for harvest work at from 80 cents to \$1.00 per day, now demand and receive \$1.25. Side by side with this item stands another from a distant quarter, whose Anti-Chinese legislation has often been held up to the admiration of Californians. It is this: “South Australia has rescinded the head-tax on Chinese.”

4. Another “straw” is in certain testimony rendered by some cigar manufacturers of this city, before Labor Commissioner Enos. All of them professed to be opposed

to the Chinese and in favor of white labor, if it could be obtained. Some claimed to be employing no Chinese and wished the Boycott used to protect them. They thought that some sort of trade-mark or label could be devised which would be effectual. But others were either less hopeful or more candid. They acknowledged that they employed Chinese and could not do business successfully without them. "The only way," said Charles Blum, "in which California cigar manufacturers can compete with Eastern manufacturers is by employing Chinese labor. The difference in favor of Chinese is from \$3.00 to \$10.00 per 1,000. Without this advantage, Eastern manufacturers would run them out of the business. He had tried to employ white labor and subscribed for laborers from the East." He goes on to give the reasons why that effort to supplant Chinese labor failed, which need not be stated. J. Liebes, another manufacturer, stated that "he had been in business here twenty years. There are from 4,000 to 5,000 Chinese cigarmakers in this city. He employed about two hundred cigarmakers, of whom seventy are girls, thirty boys and the rest Chinamen. The difference in wages is from 15 to 20 per cent. in favor of Chinese labor. But this is not all. White labor heretofore has not made as good cigars as Chinese. San Francisco is the second cigar manufacturing city in the United States."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

The Woman's Meeting of the American Missionary Association, to be held October 20th, during the session of the Annual Meeting at New Haven, Conn., promises to be one of unusual interest. Missionaries from different parts of the field will be present to give information respecting the work South and among the Indians, and our many friends who have been interested in the letters written during the past year, will enjoy listening to the living voice of those who speak of what they have seen and experienced in the mission field.

STORRS SCHOOL, ATLANTA.

One year has passed since I came to the Southland, and I am about to enter upon the second year with a much deeper and better understanding of the work. As our Saviour touched those he healed, so we must come in direct contact and be with the people we would serve, and must know them before we can do good work. I am sure that our school can show as great advancement as any in which I have ever labored at the North—and inasmuch as I have only taught there, I judge it by a wholesome Northern standard. I much regretted that in the National Association at Topeka, there was no one to speak of our work here—particularly as Atlanta, since the temperance movement last fall, has been a marked city, North and South. In my journeyings through the Northland, from here to Kansas and thence to the extreme north of Minnesota, I have had a chance to mention in many places, where I tarried a while, the needs and demands of this particular field, and I hope that I have awakened a little sleeping interest among the people I met—and I feel it will be a blessing there and here. I have wrought heartily all the year with this one thought before me, "I want these pupils to go out and teach others that I cannot

reach." And so I have had a kind of Normal attachment to our school and this year I intend to do more work of this kind among my larger pupils. Our school sent twenty young people out into the dark places of the State, and so our mistakes have been spreading—and no doubt they are many—as well as our good precepts. Our pupils being very imitative, I have often thought I would like to see them in their schools and hear them repeat my instructions with the natural variations.

One fair girl with hardly perceptible marks of colored blood, taught a private school, and with it carried on a Band of Hope, really serving the Master and her race in a noble way. I have in my mind another girl, who has taken into her home, and toiled for and taught, a dozen homeless children; a sacrifice of time and comfort, and she has verily "done what she could." In connection with this young lady, let me say that a mission society in Washburn College, Topeka, Kansas—where I formerly taught—has pledged itself to give her aid in the matter of clothing her charges.

We need to do more for our pupils in their home life. We teach them a few hours a day, and it is little of social training we can give them. We, of course, talk to them, but the poverty of the homes and the lack of thrift there, is hard to overcome. I felt, when I saw the fine provisions for the schools in some of our Northern cities, that our boys and girls of Storrs knew nothing of, that I should delight to see them with these advantages, and I would not be afraid to have them compete with the pure white pupils.

I had in one of my lower rooms a very dark little girl—dark every way—and yet she was a profound orator in her own behalf. One day when we were having visitors in school, and when I was feeling a great deal of pride in the appearance and deportment of our school, said little girl was found in the school yard, in a regular "mob-fury." She was a veritable "striker," as her contestant had felt; and she was almost denuded. My pride had a fall, yet in my humility I found comfort—for I wanted to exhibit our trials as well as our triumphs. After the evening, during which time she had been allowed to reflect, I took her in a room alone and said to her, "I feel that you have disgraced me and done dishonor to our school, and now I want to hear what you think about it, and what I ought to do." She turned her little chocolate face toward me and said, "I've been thinking about it mighty hard, Mrs. Miller, all the afternoon, and I know I is a right bad girl, and 'serves a whipping; but you see I *loves* you, Mrs. Miller, and so I think you ought to pardon me *this* time; and next time you may whip me just as hard as you want to. But I loves you so, Mrs. Miller, please let me go just this time." I was amused at her fluency and convinced by her plea; for do we not all expect to be forgiven because we love? I am glad to say I never had occasion to give her the whipping for a second offence.

We are trying to repair our school building a little; and we hope to meet this expense by the generosity of charitable friends at the North. Our industrial work is confined to sewing, and *this* we are hampered in, for our sewing-room is only a rough shed with all that is uninviting in and about it. But yet our 150 girls who used to assemble there, made good use of their time, and it is of great benefit to them—this learning to sew. But we do need aid in repairing our house.

We have a flourishing Band of Hope in connection with Storrs school, and from it five other bands have emanated among the colored children of Atlanta—and this little seed may yet do a great good and yield a great harvest in the Temperance field. Then the "Woman's Christian Temperance Union," among the colored sisters and growing in favor, was established by this school and church. I do think it was a good year's work and that God was with us. We need help—I can see no place where greater good can be done—for we do not expect to always

have to help the negro race, but for a time we must do it, to enable them to use their rights in an intelligent way, and to help them to help each other, and *that* is our most earnest desire and warmest Christian endeavor.

MRS. H. I. MILLER.

FOR THE CHILDREN.

GOOD-FOR-NOTHING MADGE.

BY MARY MORRISON.

"Madge, get right up this minute, you good-for-nothing girl, that dress cannot be washed again this week; I wish you could ever do something right, or be any use in the world."

Madge obeyed her aunt, and said nothing, but her cheeks burned, and her lips quivered, as she looked up.

She had not been called "good-for-nothing," since she got up that little society, and had that Dolls' Reception, when she had earned twenty-five dollars for the American Missionary Association. She was quite taken by surprise.

Suddenly, a large rosy apple rolled to her feet, and she heard a merry laugh. She looked up, and saw her cousin Charlie.

"Well, Madge dear, are you surprised at hearing your old title again? I thought since you got up that big missionary fandango, we were not going to hear that any more."

"I know it, I thought so, but I don't suppose because a person has done some good once in their lives that that is to last them forever. I believe Aunt Penelope has rightly named me."

Charlie drew down his face and looked very solemn. "Margaret," he said, "are you rightly mindful of the preacher's words last Sunday, 'Be not weary in well doing, for in due season ye shall reap, if ye faint not!'"

"Yes, Charlie, I am; and I believe I am one of the fainted ones. I'm like the clock that used always to strike twelve and then stop."

"And I have not even struck twelve," said Charlie thoughtfully. "I think I need winding up. We boys don't seem to

do much for the good of the world any way. Suppose, Madge, we club together and see what we can do."

Rev. Mr. Clarke, of Lindensboro, preached for a brother minister in a town near his own one Sunday. The day was very warm, and his congregation small, and he went home feeling quite discouraged with himself, and almost sorry that he had ever decided to be a minister. His text had been: "Be not weary in well doing, for in due season ye shall reap, if ye faint not." Truly, the preacher himself, was ready to faint. He thought no one took any heed to his words.

About six months after he was called to preach there again and refused. A day or two after a little pink note came to him written in a childish hand. It was signed Madge Vernon, and as I cannot show it to you, I will tell you what it said:

"DEAR MR. FURNESS—We were so sorry you did not come to preach last Sunday. My cousin Charlie and I liked your last sermon so much, and we thought it was just what I needed, for I had got weary in well doing, and thought because I had done something once, I need do no more, and Charlie said he had not even begun, so we went to work together.

We gave round jugs for money, and told the boys and girls to be ready for a grand smash up in six months, and we would see which jug had most money in it. We had missionary songs and recitations, and we had cake and ice cream, and Japanese tea in Japanese cups, served by a little girl in Japanese costume. I can't tell you just how much we made, for some of the boys were away and we have not had their jugs yet, but there is

one thing sure, we have made as much as the big people's society did in a whole year, and if it had not been for your sermon, I am quite sure we should have been *fainting* still. Instead of that we are reaping in due season. I heard our minister say you were discouraged the day you preached here, and thought we did not care for your preaching, so I have written this to let you see as far as two were concerned at least, it was not so. The good of your sermon may reach even to China and Africa. So, for my goodbye, let me beg of you in my turn, not to be weary in well doing, not to faint, for

your seed dropped has already grown and borne fruit, and in this note you can know the pleasure of reaping.

Your little friend,
MADGE VERNON."

So you see, the dear old words of the Bible gave courage to Madge and the minister, too. Let those who have ever tried to do any work for these missions in our land remember Madge Vernon's example, and not rest after one effort, but try again, and let not the older ones who preach the word be discouraged. They can only drop the seed—the harvest is from the Lord.

Suggested by a story told in "THE AMERICAN
MISSIONARY" for July, 1886, Page 190.

The land is wild, but wilder still
The dusky ones who roam at will
Along the streams and through the vales,
Swept by rich Minnesota's gales.

One maiden heard the louder call,
Than wealth, or fashion, or the hall
Where pleasure trips with sinning feet
Through hours when night and day-time meet.

A voice of ignorance and sin
Calls her a dark tepee within.
She listens, and would enter, fain;
From "dirt and filth" starts back again.

A dusky guide with manly grace,
Conducts her to the needy place;
His practiced eye with sudden look,
Takes in the filth she could not brook.

Swift as an eagle seeks his prey,
His mantle at her feet, he lay;
Now, maiden, seat thee safely there,
From all that's ill thy garments spare.

Chivalric tales of days of yore,
Men listen'd to in times before;
But what sweet tale with richer grace,
Has ever filled a modest place?

No longer scorn the darker face,
Thou art no better but for grace;
Grace, needs thy Indian brother; care
With loving hand that grace to bear.

NEW BALTIMORE, MICH., July 29th, 1886.

RECEIPTS FOR AUGUST, 1886.

MAINE, \$178 25.

Bangor. Cong. Ch. and Soc.....	\$20 16
Blanchard. Cong. Ch.....	5 00
Brewer. "A Friend in Maine," 20; First Cong. Ch. and Soc., 5 25.....	25 25
Brunswick. Marshall Cram.....	10 00
Farmington. Pastor's Bible Class, for Student Aid, Talladega C.....	5 00
Machias. Miss Sara P. Hill's S. S. Class, for Martie Adlof Sch'p. Fund.....	1 80
New Castle. Second Cong. Ch.....	37 50
New Sharon. Cong. Ch.....	6 00
North Yarmouth. Cong. Ch.....	12 94
Topsham. "M. P. S.".....	2 00
Wells. First Cong. Ch.....	23 62
Westbrook. Second Cong. Ch.....	16 72
Winslow. Cong. Ch.....	12 26

NEW HAMPSHIRE, \$285 22.

Bedford. Rev. and Mrs. D. H. Colcord....	4 00
Bedford. Mrs. Chas. Bursiel, for McCan- ville Chapel, Talladega C.....	1 00

Chester. Cong. Sab. Sch., for "Bird's Nest," Santee Agency, Indian M.....	12 80
Claremont. Cong. Ch.....	17 83
Colebrook. Cong. Ch. and Soc.....	5 75
Concord. Chas. Page, for Talladega C.....	1 00
Conway. Second Cong. Ch.....	2 41
East Sullivan. Cong. Ch. and Soc.....	6 00
Enfield. Mrs. R. C. Andrews, (5 of which for Indian M.).....	10 00
Glisum. Cong. Ch. and Soc.....	7 25
Hampstead. Cong. Ch. and Soc., (13 85 of which for Dak. Indian M.) to const. Dea. WILLIAM SANBORN L. M.....	51 69
Keene. Second Cong. Ch. and Soc., 31 34; First Cong. Ch. and Soc., 10 22.....	41 56
Manchester. Mrs. C. B. Southworth, to const. Mrs. ARTHUR W. HOLBROOK L. M.	25 00
Merrimac. Geo. Parkhurst, for McCan- ville Chapel, Talladega C.....	10 00
Nelson. Cong. Sab. Sch., for Straight U..	7 05
Rindge. Cong. Ch. and Soc.....	1 82
Union. Ladies of Cong. Ch. and Soc., for Woman's Work ..	20 00

Wakefield. Cong. Ch. and Soc.	13 00
Westmoreland. Cong. Ch. and Soc.	4 71
	\$242 37

LEGACY.

Wolfeboro. Estate of Rev. T. C. Jerome, by Mrs. Annie E. Jerome, Ex	42 85
	\$85 22

VERMONT, \$274 19.

Ascutneyville. Mrs. Perry Haskell, 5; H. Booth, 2; L. D. Fairbank, 1; P. P. Coburn, 50c., for Hillsboro, N. C.	8 50
Barton Landing. Children's Miss. Soc., for Indian M.	14 00
Bennington. Ladies of Cong. Ch., for Mc- Intosh, Ga.	28 33
Brookline. S. G. Hastings.	5 00
Charlotte. Cong. Ch.	32 18
Chester. J. L. Fisher.	10 00
Dorset. Cong. Ch., (5 of which from I. Newton Sykes)	24 62
Dummerston. Ladies, for McIntosh, Ga.	6 00
Jericho Centre. Cong. Sab. Sch., for Mc- Intosh, Ga.	1 60
North Craftsbury. Cong. Ch. and Soc.	12 00
North Troy. Cong. Ch. and Soc.	3 00
Putney. Ladies of Cong. Ch., for McIn- tosh, Ga.	6 00
Rutland. Ladies, for McIntosh, Ga.	15 00
Saint Albans. Cong. Ch.	32 02
Saint Johnsbury. Ladies of Cong. Ch., for McIntosh, Ga.	8 68
Troy. Cong. Ch. and Soc.	3 25
Wallingford. Cong. Ch. and Soc.	40 00
Windham. Cong. Sab. Sch.	9 91
Ladies of Vt., by Mrs. Henry Fairbanks, for McIntosh, Ga.	
Manchester.	5 00
Charlotte. Adl.	4 50
Jericho Centre. Boys in S. S. Class, for Building.	60 10 10

MASSACHUSETTS, \$2,188 96.

Adams. Mrs. H. C. Lathe's S. S. Class.	6 00
Andover. Rev. Francis H. Johnson.	100 00
Barre. Evan. Cong. Ch. and Soc.	60 00
Becket. North Cong. Ch.	10 00
Bernardston. M. L. Newcomb, for Student Aid, Talladega C.	30 00
Boston. "A Friend," 10; "A Friend," 5; "A. D." 3; Miss Harriet N. Kirk, 1 Pkg. Books; Cong. Pub. Soc., 11 Cases Books, for Straight U.; Webster, Folger & Co., 40 yds. of Straw Matting, for Storrs Home, Atlanta, Ga.—Dorchester. Mrs. Walter Baker, of Second Cong. Ch., 20.— Roxbury. H. Wellington, 100.—South Boston. Ladies' Benev. Soc. of Phillips Cong. Ch., 2 bbls. of books, value 100, for Straight U.	138 00
Bradford. First Cong. Ch. and Soc.	39 50
Byfield. Cong. Ch.	14 00
Cambridge. John Harrington, 1 box books. Charlestown. Winthrop Cong. Ch. and Soc.	78 34
Chicopee Falls. Ladies of Cong. Ch., for Tougaloo U.	25 00
Clinton. "Friend," for McCamille Chapel, Talladega C.	15 00
East Dennis. Cong. Sab. Sch., for Student Aid, Talladega C.	5 00
Falmouth. First Cong. Ch.	69 00
Fitchburg. Rollstone Cong. Sab. Sch., for Student Aid, Straight U., and to const. Mrs. EVELYN P. SAUL, L. M.	30 00
Florence. "A Friend," for Ch. Goodletts- ville, Tenn.	3 00
Foxboro. Ladies of Cong. Ch., for Woman's Work	15 00
Globe Village. Evan. Free Ch., for Ch. Goodlettsville, Tenn.	15 64

Hanson. Ladies of Cong. Ch., for Woman's Work.	21 00
Hardwick. Calvinistic Cong. Ch.	5 00
Haverhill. A. P. Nichols.	100 00
Holbrook. Winthrop Cong. Ch.	25 00
Holyoke. First Cong. Ch.	20 00
Ipswich. South Cong. Ch.	20 00
Lexington. Hancock Cong. Ch. and Soc.	23 00
Littleton. Ladies of Ortho. Cong. Ch., for Woman's Work.	32 25
Longmeadow. Gent's Benev. Soc.	12 75
Ludlow. Cong. Ch.	14 14
Marblehead. Hon. J. J. II. Gregory, 10; "A Friend," 10, for Fort Berthold, In- dian M.	20 00
Marshfield. First Cong. Ch. and Soc.	104 28
Millbury. Second Cong. Ch., to const. CHAS. E. SEARLES, JACOB R. LINCOLN, J. P. BUCK L. M.'s.	106 49
Mill River. Melissa R. Wilcox.	10 00
Mittineague. Southworth Co., 368 lbs. Writing Paper, for Macon, Ga.; Monson. Cong. Ch.	50 29
Northampton. Miss Kate E. Tyler, 25; "B." 10	35 00
Northbridge. First Cong. Ch. and Soc.	8 60
North Hadley. Cong. Ch. and Soc.	5 00
North Leominster. Cong. Ch. and Soc.	14 23
North Weymouth. First Cong. Ch. and Soc., 27 16; Pilgrim Ch. and Soc., 19 04..	46 20
Oxford. Ladies of Cong. Ch., for Tougaloo Miss.	2 00
Pepperell. Y. P. S. C. E. of Evan. Cong. Ch.	2 50
Pittsfield. Rev. Edward Strong, and wife. Prescott. Cong. Ch. and Soc.	25 00
Randolph. Miss Abbie W. Turner.	5 50
Reading. Eliza A. White, one pkg cloth- ing and sewing material, for Macon, Ga. Shelburne Falls. A few Members in Cong. Ch.	20 00
Sherborn. Pilgrim Cong. Ch.	15 50
South Deerfield. Cong. Ch. and Sab. Sch.	30 00
Springfield. "Friend in Ward 1".	18 58
Taunton. Trin. Cong. Ch. and Soc.	5 00
Taunton. A. F. Hamblin, for Rosebud In- dian M.	201 59
Upton. First Cong. Ch. and Soc.	1 00
Wakefield. "Friends," for Scholarship "Bird's Nest" Santee Agency.	64 32
Warren. Mrs. Joseph Ramsdell, for Chi- nese M.	50 00
West Boylston. First Cong. Ch. and Soc.	5 00
Westhampton. Cong. Sab. Sch.	21 89
West Medford. Ladies' Assoc. of Cong. Ch., Singing Books, value 10, for Cong. Ch., Pomona, Tenn.	25 12
West Medford. Mrs. Martha L. Ford, one bbl. books, papers, etc., for Talladega C. West Newton. Second Cong. Ch. and Soc.	45 00
West Springfield. Ladies of Park St. Ch., for Tougaloo Miss.	100 00
Weymouth. First Cong. Sab. Sch., for Student Aid, Straight U.	20 00
Weymouth. Prince Thayer, for Ft. Berth- old Indian M.	5 00
Whitman. Y. P. S. C. E. of Cong. Ch.	3 00
Williamstown. First Cong. Sab. Sch., for Rosebud Indian M.	21 25
Worcester. Plymouth Cong. Ch. and Soc., 180; "An Aged Colored Lady," 5.	185 00

RHODE ISLAND, \$302 02.

East Providence. "A Friend".	200 00
Newport. United Cong. Ch., 38 61; Grace Chapel Sab. Sch. of United Cong. Ch., 38 41.	77 02
Providence. "A Friend".	25 00

CONNECTICUT, \$3,573 74.

Ashford. Cong. Ch.	6 00
Brooklyn. First Trin. Cong. Ch., to const. Mrs. MARIA W. TALBOT L. M.	31 00

Colchester. First Cong. Ch. and Sab. Sch.	86 85	— "A Friend."	100 00
Collinsville. "A Friend".....	2 00		\$2,096 12
East Avon. Cong. Ch.....	20 00	LEGACIES.	
East Granby. Cong. Ch.....	5 00	East Windsor. Estate of Semantha Wells,	
East Hampton. First Cong. Ch.....	37 50	by M. H. Bancroft, Ex.....	877 62
Ellington. Cong. Ch., to const. LOUISA B.		New London. "Trust Estate of Henry P.	
HYDE L. M.....	56 64	Haven," 300 for Tillotson C. & N. Inst.,	600 00
Goshen. Cong. Ch., 27 48; Cong. Sab. Sch.,		and 300 for Talladega C.....	\$3,573 74
17 21.....	44 69		
Greenville. Cong. Ch. (Adi.).....	5 00	NEW YORK, \$899 21.	
Guilford. First Cong. Ch., to const. Miss		Brooklyn. Stephen Ballard, for New Build-	
EMILY A. BETTS L. M., (1 of which for		ing, Toulaloo Miss.....	206 85
Conn. Ind. Sch., Ga.).....	30 00	Brooklyn. "A Friend".....	5 00
Hadlyme. R. E. Hungerford.....	100 00	Danby. Cong. Ch.....	17 50
Hampton. Cong. Sab. Sch., 20; Mrs. Will-		Eaton. Cong. Ch.....	9 15
iams, 5; "A Friend," 5, for Indian M.....	30 00	Jamesport. Cong. Ch.....	7 00
Hartford. Park Cong. Ch. and Soc., 62 68;		Marion. Cong. Ch.....	6 75
Mrs. C. T. Hillyer, 20; Talcott St. Cong.		New York. Bethany Cong. Ch. Sew. Sch.,	
Ch., 3 13.....	85 81	for Student Aid, Fort Berthold Indian M.	29 16
Hartford. "Friend," for Indian M.....	20 00	New York. From Sale of Cross.....	2 00
Harwinton. Cong. Ch., 52; Mrs. H. M.		New York. Azro Goff, one pkg. papers,	
Watson, 5, for Indian M.....	57 00	for Macon, Ga.....	
Higganum. Cong. Ch., 37; Mrs. Susan		Oneonta. L. J. Safford.....	5 00
Gladwin, 5, for Indian M.....	42 00	Orient. Cong. Ch.....	9 95
Lakeville. "Sunday Afternoon Children's		Oswego. First Cong. Ch.....	158 02
Meeting," for Marie Adlof Sch'p Fund.....	2 50	Ovid. D. W. Kinne.....	4 50
Madison. Mrs. A. D. Lee, to const. Dea.		Patchogue. Cong. Ch.....	20 00
B. F. DUDLEY L. M.....	30 00	Penn Yan. Chas. C. Sheppard.....	250 00
Mansfield Centre. Mrs. B. Swift.....	20 00	Pulaski. Cong. Ch.....	5 44
Middlefield. Cong. Sab. Sch., for Marie		Rochester. Wm. L. Peabody.....	36 92
Adlof Sch'p Fund.....	10 00	Rodman. Cong. Ch. and Sab. Sch., to	
Middle Haddam. Second Cong. Ch., for		const. Mrs. SARAH LYON L. M.....	30 00
Indian M.....	6 00	Sinclairville. E. Williams.....	3 00
Milton. Cong. Ch.....	8 43	Syracuse. Plymouth Cong. Ch.....	42 97
Monroe. Mrs. F. A. Curtiss, and H. L.		By Mrs. L. H. Cobb, Treas. W. H. M. U.	
Curtiss.....	10 00	of N. Y., for Woman's Work.	
New Britain. South Cong. Ch.....	233 36	Fairport. Lad. Aux. Soc.....	30 00
New Milford. Cong. Sab. Sch., for Hamp-		Walton. L. H. M. S.....	50 00
ton N. & A. Inst.....	70 00		
North Stonington. Cong. Sab. Sch. Class,		NEW JERSEY, \$89 66.	
for Marie Adlof Sch'p Fund.....	60	Franklin. S. O. Rusby, pkg. papers,	
Norwich Town. First Cong. Ch.....	25 00	Irvington. Rev. A. Underwood.....	75 00
Plainville. "A Lady Friend".....	2 00	Montclair. ——— for Student Aid, Talla-	
Ridgefield. Cong. Ch.....	18 37	dega C.....	10 00
Rockville. Second Cong. Ch.....	141 54	Park Ridge. Cong. Sab. Sch.....	4 66
Roxbury. Cong. Ch.....	18 32		
Roxbury. Mrs. B. Averill, 1; Mrs. D. H.		PENNSYLVANIA, \$1,020 79.	
Beardsley, 1, for Macon, Ga.....	2 00	Scranton. Plymouth Cong. Ch.....	20 79
Salem. Cong. Ch.....	7 00	LEGACY.	
Sharon. Cong. Ch. and Soc., for Student		Philadelphia. Estate of John Smith, by	
Aid, Atlanta U.....	60 69	Frank P. Pendleton, Ex.....	1,000 00
Sherman. Cong. Sab. Sch., for Indian M.	20 00		\$1,020 79
Somers. Primary Class in Cong. Sab. Sch.,		OHIO, \$381 84.	
for Marie Adlof Sch'p Fund.....	2 00	Adams Mills. M. A. Smith.....	10 00
Southport. Cong. Ch., to const. Mrs. JOHN		Cincinnati. Columbia Cong. Ch.....	13 65
ABEL ALVORD, ROBT. P. WAKEMAN,		Columbus. Mrs. P. A. Crafts, for Indian	
OLIVER T. SHERWOOD, Miss HELEN M.		M.....	75 00
BADLEY, Miss MARY F. WAKEMAN, L.		Columbus. First Cong. Ch., 69 75; East-	
M.'s.....	158 00	wood Cong. Ch., 11 50.....	81 25
Southport. Cong. Sab. Sch., for Rosebud		Dover. Cong. Sab. Sch., for Marie Adlof	
Indian M.....	1 30	Sch'p Fund.....	13 60
Stamford. First Cong. Ch.....	28 09	Jefferson. Cong. Ch.....	5 90
Stamwich. Cong. Ch.....	12 00	Mansfield. "Mary Abernathy Fund" of	
Stonington. Second Cong. Ch. and Soc.....	85 00	First Cong. Ch.....	10 00
Suffield. Ladies' H. M. Soc., by Rev. Mrs.		Medina. Cong. Ch., to const. Rev. W. S.	
Kelsey, for Conn. Ind'l. Sch., Ga.....	5 36	AMENT L. M.....	77 00
Torrington. Third Cong. Ch. and Bible		North Monroeville. First Cong. Ch.....	6 28
School.....	36 79	Salem. David A. Allen, to const. AMASA	
Torrington. Ladies' Benev. Soc., for Stu-		Rose L. M.....	30 00
dent Aid, Talladega C.....	2 00	South Toledo. "The Widow's Mite".....	2 00
Unionville. First Cong. Ch. of Christ.....	46 95	Springfield. Rev. J. C. Field.....	5 00
Wallingford. Cong. Sab. Sch., for Rosebud		Tallmadge. Cong. Sab. Sch.....	29 16
Indian M.....	45 00	Toledo. Young People's Miss. Soc., for	
Wallingford. Friends in Cong. Ch., for		Woman's Work.....	20 00
Indian M.....	25 00	West Williamsfield. Cong. Ch.....	3 00
Waterbury. Friends in Second Cong. Ch.,			
for Indian M.....	55 00		
West Hartford. Anson Chappell.....	10 00		
Wethersfield. Cong. Ch., 47 66; Ladies in			
Cong. Ch., for Conn. Ind. Sch., Ga., 41 50	89 16		
Williamsville. Cong. Ch.....	7 07		
Windsor Locks. Friends in Cong. Ch., for			
Indian M.....	5 35		
Woodstock. First Cong. Ch. and Soc.....	36 75		

ILLINOIS, \$365 41.	
Albion. James Green.....	10 00
Belvidere. Mrs. Mary C. Foote, for Talladega C.....	5 00
Buda. Cong. Ch.....	20 24
Chicago. First Cong. Ch.....	66 84
Crete. Phineas Chapman.....	50 00
Earlville. "J. A. D.".....	50 00
Galesburg. "Aunt Lizzie," to const. Rev. Hiram S. Humes L. M.....	30 00
Hamilton. Oakwood Cong. Ch.....	3 58
Illini. Four Classes in Cong. Sab Sch.....	9 00
Joy Prairie. Cong. Ch.....	45 25
Lombard. Ladies' Miss. Soc. of Cong. Ch., through Ill. L. H. M. U.....	6 40
Moline. Ladies' Miss. Soc. of Cong. Ch., through Ill. L. H. M. U.....	10 00
Naperville. A. A. Smith.....	5 00
Newark. Horace Day.....	5 03
Plainfield. Cong. Ch.....	13 00
Plano. Rev. and Mrs. C. H. Morse.....	2 00
Rockford. Ladies' Miss. Soc. of Second Cong. Ch., through Ill. L. H. M. U., 11 85; Second Cong. Ch., Special, 2.....	18 35
Springfield. Mrs. C. L. Post.....	10 00
Thomasboro. "R.".....	2 75
Woodburn. Cong. Ch.....	8 00

MICHIGAN, \$185 27.

Ann Arbor. First Cong. Ch.....	47 50
Covert. "Band of Hope," for Ind'l Sch., Santa Fe, N. M.....	1 00
Hancock. Sab. Sch. Miss. Soc., for Woman's Work.....	15 40
Hancock. "The Helpers" Miss'y Soc., for Indian Ind. Sch., Santa Fe.....	5 00
Homer. Mrs. C. C. Everts.....	5 00
Manistee. "Friends," for Santee Agency, Indian M.....	12 50
Olivet. Cong. Ch., balance to const. Rev. S. O. Bryant, Prof. Geo. N. Ellis, Prof. Allen W. Gould, Miss Olive Kirtland, and Mrs. Eliza Bordwell L. M.'s.....	12 45
Owosso. Cong. Ch.....	5 92
Port Huron. First Cong. Ch.....	75 50
Ypsilanti. "Cheerful Helpers," for Trinity Sch., Athens, Ala.....	5 00

WISCONSIN, \$199 00.

Arena. Second Cong. Ch.....	1 75
Blake's Prairie. Cong. Ch.....	1 70
Genesee. Rev. J. K. Kilbourne, for Macon, Ga.....	1 00
Hartford. Cong. Ch. and Soc. (10 of which from Mrs. R. Freeman, in memory of Mary L. Freeman).....	31 87
Koshkonong. P. T. Gunneson.....	10 01
La Crosse. Cong. Ch.....	50 00
Lake Geneva. Mary J. Barnard, 10; Mrs. Geo. Allen, 5.....	15 00
Menasha. First Cong. Ch.....	30 08
Menomonie. Mrs. Mary A. Cone.....	5 00
Milton. Cong. Ch.....	18 00
Racine. Mrs. Smith and Mrs. Marsh.....	20 00
Rosendale. Cong. Sab. Sch.....	4 60
Shullsburg. Cong. Ch.....	10 00

IOWA, \$98 23.

Amity. Cong. Ch.....	7 50
Anamosa. Ladies of Cong. Ch.....	1 00
Cedar Falls. Ladies of Cong. Ch.....	10 00
Cherokee. Cong. Ch.....	19 00
Durant. Cong. Ch.....	4 00
Iowa City. Cong. Sab. Sch.....	5 00
Oakland. Mrs. Mary M. Bush.....	10 00
Osage. Ladies of Cong. Ch.....	3 00
Red Oak. Mrs. M. Willis, for Macon, Ga.....	1 00
Spencer. First Cong. Ch.....	10 00
Tipton. Ladies' Miss. Soc. of Cong. Ch.....	5 00
Webster City. Ladies of Cong. Ch.....	11 3
Wells. Ladies of Cong. Ch.....	2 55

MINNESOTA, \$163 48.	
Glenwood. "Friends," for Macon, Ga.....	7 00
Glenwood. Rev. A. C. Lathrop, for Macon, Ga.....	1 00
Mankato. Cong. Ch.....	6 00
Minneapolis. Plymouth Cong. Ch., 22 78; "Pilgrim Ch., F. W. L., 5; "Open Door," Cong. Ch., 5.....	32 78
Rochester. Cong. Ch.....	41 83
St. Paul. Plymouth Cong. Sab. Sch., for Santee Agency, Indian M.....	63 07
Worthington. Union Cong. Ch.....	11 87

MISSOURI, \$19 05.

Kansas City. First Cong. Ch.....	13 00
Kidder. First Cong. Ch.....	6 05

KANSAS, \$3 75.

Wabaunsee. Cong. Ch., for Marie Adlof Sch'p Fund.....	3 75
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DAKOTA, \$19 56.

Chamberlain. Cong. Ch.....	5 00
Faulkton. Cong. Ch.....	3 50
Redfield. Cong. Ch.....	5 03
Webster. Cong. Ch.....	6 03

COLORADO, \$7 50.

Denver. Mission Band of Willing Workers of Boulevard Cong. Ch., for Marie Adlof Sch'p Fund.....	2 00
South Pueblo. First Cong. Ch.....	5 30

NEBRASKA, \$42 57.

Arlington. Cong. Ch.....	2 57
Friend. Cong. Ch.....	5 00
Fontenelle. Cong. Ch.....	3 00
Humboldt. "A Friend".....	50 00
Mainland. Cong. Ch.....	20
South Bend. Cong. Ch.....	1 80

CALIFORNIA, \$1,875 70.

San Francisco. Receipts of the California Chinese Mission.....	1,875 70
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MARYLAND, \$1 00.

Federalsburg. J. Manning.....	1 00
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TENNESSEE, \$1 50.

Jonesboro. Missionary Soc., 75c.; Tuition, 75c.....	1 50
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NORTH CAROLINA, \$63.73.

Kittrell. Tuition.....	63 73
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ALABAMA, \$20 65.

Kymulga. King's Chapel Cong. Ch.....	1 00
Talladega. Tuition.....	19 65

CANADA, \$5 00.

Montreal. "C. A.".....	5 00
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ENGLAND, \$10 00.

Chigwell. Miss S. L. Ropes.....	10 00
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SCOTLAND, \$38 52.

Perth. North United Presbyterian Ch.....	38 52
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CHINA, \$5 00.

Taiku. Rev. J. B. Thompson.....	5 00
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RECEIVED FOR THE DEBT.

MAINE, \$65 50.

Bangor. Lady Members Cong. Ch.....	3 00
Blanchard. Ladies of Cong. Ch.....	1 65
Denmark. Ladies of Cong. Ch.....	2 38
Garland. Ladies of Cong. Ch.....	5 00
Greenville. Cong. Ch.....	8 12
Harpwell Centre. Cong. Ch.....	4 00
Mechanic Falls. Cong. Ch.....	5 10
Poland. Cong. Ch.....	1 50
Portland. Ladies of Bethel Cong. Ch....	2 75
South Gardiner. Cong. Ch.....	3 00
West Minot. Cong. Ch.....	1 95
Winthrop. Ladies of Cong. Ch.....	7 05
Yarmouth. First Cong. Ch and Soc.....	20 00

NEW HAMPSHIRE, \$58 28.

Brentwood. Cong. Ch. and Soc.....	4 00
Enfield. Ladies of Cong. Ch.....	3 00
Goffstown. Cong. Ch., balance to const. Rev. JAS. E. ODLIN and MARY G. ODLIN	10 00
L. M.'s.....	2 00
Greenland. "A Friend".....	10 00
Hanover. "A Friend".....	8 50
Hudson. Cong. Ch.....	7 00
Northwood. Ladies of Cong. Ch.....	7 78
Pembroke. Ladies of Cong. Ch.....	4 00
Stratham. Ladies of Cong. Ch.....	5 00
Temple. Mrs. R. R. Goodyear.....	2 00
— "Friends".....	

VERMONT, \$231 24.

Cabot. Ladies of Cong. Ch.....	7 00
East Corinth. Cong. Sab. Sch.....	8 95
Hartland. Cong. Ch.....	2 00
Newbury. Mrs. E. P. Keyes, 30, to const. Geo. L. ARKINSON L. M.; Cong. Ch., 18..	48 00
Putney. Ladies of Cong. Ch.....	5 00
Rochester. Cong. Ch. and Soc., to const. Miss FLORA E. NASON L. M.....	31 87
Saint Albans. Ex. Gov. Smith and wife....	120 00
Saint Albans. Mrs. O. H. Chaffee.....	10 10
West Brattleboro. "Friends".....	2 10
Westminster West. Ladies of Cong. Ch....	4 22
Windham. "N—II".....	2 00

MASSACHUSETTS, \$1,530 06.

Agawam. Cong. Ch.....	8 00
Amherst. Rev. Dr. L. P. Hickok, 50; Ladies of Second Cong. Ch., 10 21.....	60 20
Andover. Ladies and Friends of West Cong. Ch., 34; "P. and P. W." 60c.....	34 60
Beverly. "A Friend".....	2 00
Boston. Ladies of Park St. Ch., (in part.) 5 40; "A Lady Friend," 5; Mrs. L. H. Lane, 1.—Dorchester. Ladies of Second Cong. Ch., adl., 4 35—Roxbury. Mrs. Susan Collins, 5.....	20 75
Boxboro and South Acton. "Friends".....	3 32
Bradford. Ladies of First Cong. Ch.....	25 00
Braintree. "A Lady in First Ch.".....	30 00
Brimfield. Ladies of Cong. Ch.....	11 50
Byfield. Cong. Ch.....	13 00
Cambridge. Mrs. G. Adams.....	5 00
Charlestown. Winthrop Cong. Ch. and Soc., 5; "A Friend," 1.....	6 00
Charlemon. Ladies of Cong. Ch.....	2 50
Chelsea. Central Ch. and Soc., 50; Ladies of Third Cong. Ch., 16 60; Mrs. I. P. Langworthy, 1.....	67 60
Cumington. Village Cong. Ch., 6; Ladies of Cong. Ch., 7 25.....	13 25
Easthampton. Ladies of First Cong. Ch....	31 39
East Weymouth. "M.".....	1 00
Feeding Hills. Ladies of Cong. Ch.....	5 00
Fitchburg. Rollstone Cong. Ch.....	41 00
Foxboro. Ladies of Cong. Ch.....	20 00
Franklin. Cong. Ch. and Soc., adl.....	5 00
Greenfield. Second Cong. Ch., collected by	

Y. P. Soc. of Christian Endeavor, 85 26; Collected by a Colored Woman, 2 55.....	87 81
Greenwich. Cong. Ch. and Soc.....	27 60
Groveland. "A Lady Friend".....	10 10
Hampden. "E. M. S.".....	5 00
Haverhill. Ladies of Center Cong. Ch., 25; "Friend," 5.....	30 00
Holbrook. Cong. Ch., 30 87; Miss Anna E. Holbrook, 60; Everett E. Holbrook, 25; Geo. N. Spear, 10; Mrs. E. Newton Tha- yer, 5; Chas. V. Spear, 50; Miss Sarah J. Holbrook, 25.....	205 87
Housatonic. "From a Poor Woman".....	10 10
Huntington. Ladies of Second Cong. Ch., adl.....	45 11
Lincoln. Ladies of First Cong. Ch.....	11 15
Littleton. Ladies of Cong. Ch.....	2 50
Lowell. French Protestant Ch.....	4 00
Medfield. Ladies of Second Cong. Ch.....	10 62
Medford. Ladies of Mystic Cong. Ch., adl.....	10 00
Merrimac. Missionary Concert.....	5 00
Millis. Ladies of First Ch. of Christ.....	7 00
Monson. R. M. Reynolds, 100; Mss. M. J. Seymour, 2.....	102 00
New Bedford. "Two Friends," 5; "A Friend," 1.....	6 00
Newburyport. S. S. Class in North Cong. Ch., 8 15; Ann P. Bassett, 10; "A Friend," 3.....	16 15
North Adams. Lady Members of Cong. Ch.....	23 00
North Amherst. Cong. Ch.....	44 50
Northampton. "Ladies".....	56 73
North Orange. Cong. Ch.....	1 35
Peabody. West Cong. Ch. and Sab. Sch., (adl.).....	1 10
Plainfield. Ladies of Cong. Ch.....	5 57
Plymouth. Ladies of Pilgrimage Cong. Ch.	16 00
Prescott. Ladies of Cong. Ch.....	2 50
Reading. "A Lady Friend".....	3 00
Rockland. Elijah Shaw, 100; Ladies of Cong. Ch., (adl.) 1.....	101 00
Salem. Mrs. R.....	1 00
Sandwich. Mrs. Robt. Tobey.....	5 00
Southboro. Pilgrim Cong. Ch., (1 of which from the Children).....	9 25
South Dennis. Mrs. Kate R. Tilton.....	1 00
South Hadley. First Cong. Ch.....	23 00
South Natick. Ladies of John Eliot Ch....	9 00
Southville. Ladies of Cong. Ch.....	2 50
South Weymouth. "A Friend".....	20 00
Spencer. First Cong. Ch. and Soc., adl. ..	27 05
Stoneham. Miss Philena Stevens.....	2 00
Sutton. "Friends".....	1 10
Swampscott. Ladies of First Cong. Ch....	6 50
Taunton. Trin. Cong. Ch. and Soc.....	40 00
Townsend. Ladies of Cong. Ch.....	10 00
Ware. "A.".....	1 00
Warren. Mrs. A. E. Warren.....	5 00
Waverley. Ladies of Cong. Ch.....	5 25
Wayland. "Lady Friends".....	12 00
Wellesley. M. A. Stevens.....	1 00
West Boylston. Ladies of First Cong. Ch. and Soc.....	34 00
West Brookfield. Ladies of Cong. Ch....	27 50
Westfield. Charlotte W. Fowler.....	10 00
West Hampton. "A Lady Friend".....	1 00
West Newton. Ladies of Second Cong. Ch.	7 30
Weymouth. Ladies of First Cong. Ch.....	7 40
Winchester. Individuals in First Cong. Ch.....	4 00
Worcester. Henry Goddard, 10; Joseph Dodd, 5; G. L. Newton, 20; Prof. J. E. Sinclair, 5; "A Lady Friend," 5.....	45 00

RHODE ISLAND, \$130 00.

Barrington. Cong. Ch.....	30 00
Newport. Gov. Wetmore.....	100 00

CONNECTICUT, \$817 17.

Berlin. "Mr. and Mrs. C. M. J.," by Mrs. C. Bean....	15 00
Birmingham. Cong. Ch.....	5 00
Bridgeport. H. R. Parrott, 10; R. B. Lacy, 5; C. H. Russell, 25, Miss Burr, 5; Mrs. S. M. Middlebrooke, 5; Edw. Sterling, 5; E. P. Hinks, 5; H. B. Lincoln, 15 71.....	75 71
Bristol. Cong. Ch.....	13 00
Canton Centre. Mrs. Wm. G. Hallock, 1; Sarah B. Hallock, 2.....	3 00
Darien. Ladies of Cong. Ch.....	10 00
Essex. First Cong. Ch.....	10 00
Farmington. Cong. Ch.....	94 90
Huntington. Ladies, by Mrs. Sarah A. Nichols.....	4 00
Litchfield. Cong. Ch., 15; Miss Charlotte Tompkins, 5.....	20 00
New Britain. South Cong. Ch.....	60 66
Newington. Cong. Ch.....	27 27
New Preston. Betsey Averill.....	5 00
North Greenwich. Cong. Ch.....	15 76
North Stonington. Cong. Ch.....	10 90
Plainville. Dea. Wm. Cowles, 2; Mrs. C. C. Judd, 1; Mrs. Sarah H. Dunham, 50c.....	3 50
Plantsville. Ladies of Cong. Ch., 23; H. D. Smith, 20; Marion Chapel, 5.....	48 00
Rockville. Second Cong. Ch.....	19 10
Salem. Cong. Ch.....	3 00
Salisbury. Cong. Ch.....	21 60
Torrington. Ladies of Third Cong. Ch.....	10 00
Waterbury. Mrs. Mary L. Mitchell, 200; Mrs. G. E. Hill, 1.....	201 00
Watertown. E. L. DeForest, 100; Cong. Ch. and Soc., 41 77.....	141 77

NEW YORK, \$179 75.

Binghamton. Ladies of Cong. Ch., (5 of which from Mrs. C. Bean,) 7 85; Bible Class of First Cong. Ch., 8 40.....	11 25
Canandaigua. First Cong. Ch.....	90 50
Columbus. Ladies in Cong. Ch., (10 of which from Miss Sally William).....	12 00
Fredonia. Martha L. Stevens.....	5 00
New York. D. E. Emerson, to const. S. L. Emerson L. M.....	30 00
Smyrna. Cong. Ch.....	25 00
Syracuse. Ladies of Cong. Ch., by Mrs. J. M. Rose.....	6 00

PENNSYLVANIA, \$5 00.

Ridgway. Ladies of Cong. Ch.....	5 00
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OHIO, \$143 26.

Brownhelm. Ladies of Cong. Ch.....	5 50
Newark. Welsh Cong. Ch., 9 44; Ladies of Cong. Ch., 6 22.....	15 66
Oberlin. First Cong. Ch., (5 of which from Rev. Geo. Clark, and 5 from Mrs. Hills,).....	103 15
Plain. Cong. Ch.....	8 10
Youngstown. Plymouth Cong. Ch.....	10 85

ILLINOIS, \$134 66.

Bloomington. Cong. Ch.....	5 50
Chicago. First Cong. Ch., 58 16; Tabernacle Cong. Ch., 13.....	71 16
Jacksonville. Members of Cong. Ch.....	1 00
Oak Park. Mr. A. W. Wood.....	5 00
Rosemond. Cong. Ch.....	50 60
Winnebago. Ladies of Cong. Ch.....	2 00

MICHIGAN, \$34 50.

Calumet. Ladies of Cong. Ch.....	16 00
Detroit. Trumbull Ave. Cong. Ch.....	8 10
Ypsilanti. Ladies of Cong. Ch.....	10 50

WISCONSIN, \$28 10.

Darlington. Ladies' Miss. Soc. of Cong. Ch.....	6 45
Ft. Howard. Ladies of Cong. Ch.....	6 65
Racine. Cong. Ch.....	15 00

IOWA, \$23 26.

Glenwood. "Two Friends".....	4 00
Iowa City. Cong. Ch.....	15 26
Strawberry Point. Ladies of Cong. Ch., 3; "Busy Bees," 1.....	4 00

MINNESOTA, \$16 07.

Duluth. Cong. Ch.....	16 07
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MISSOURI, \$44 99.

Cameron. Ladies of Cong. Ch.....	2 90
Kansas City. First Cong. Ch.....	42 69

KANSAS, \$5 00.

Lawrence. Mrs. G. Grosvenor.....	5 00
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DAKOTA, \$8 00.

Yankton. Ladies of Cong. Ch.....	8 00
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NEBRASKA, \$4 00.

North Platte. "A Friend".....	3 00
Wymore. Ladies of Cong. Ch., (adl.).....	1 00

MONTANA, \$1 00.

Butte. Rev. Saml. Wood and Family.....	1 00
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CALIFORNIA, \$13 25.

Riverside. Cong. Ch.....	13 25
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KENTUCKY, \$3 50.

Williamsburg. Cong. Churches of Williamsburg and Woodbine, Ky., for <i>Indian and Chinese M.</i>	8 50
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TENNESSEE, \$25 00.

Helenwood. "Friends," by Mrs. N. J. St. Clair.....	15 00
Nashville. Howard Chapel Cong. Ch.....	10 00

NORTH CAROLINA, \$3 95.

Cedar Cliff. Cong. Ch. and Sab. Sch.....	50
Melville. Cong. Ch. and Sab. Sch.....	91
Oaks. Cong. Ch. and Sab. Sch.....	2 54

GEORGIA, \$60 08.

Athens. First Cong. Ch.....	10 00
Nacon. Cong. Ch., to const. Miss HATTIE B. SMITH L. M.....	38 8
McIntosh. Cong. Ch.....	12 00

ALABAMA, \$23 83.

Marion. Cong. Ch.....	8 83
Montgomery. Ladies of Cong. Ch.....	5 00
Shelby. Cong. Ch.....	10 10

LOUISIANA, \$10 00.

New Orleans. Morris Brown Cong. Ch. and Sab. Sch.....	10 00
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MISSISSIPPI, \$7 50.

Jackson. Cong. Ch.....	7 50
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TEXAS, \$2 00.

Dallas. Pilgrim Cong. Ch.....	2 00
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Receipts for Debt.....	\$3,608 95
Receipts for other purposes.....	12,318 65
Total for August.....	\$15,927 60
Total from Oct. 1, to August 31.....	260,565 86

FOR THE AMERICAN MISSIONARY.

Subscriptions for August.....	\$22 60
Previously acknowledged.....	790 56
Total.....	\$813 16

FOR ENDOWMENT FUND.

Fitchburg, Mass. Rev. John and Lydia Hawes Wood, for Scholarship Theo. Dept. Talladega C..... 1,000 00

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Feb. 24th, 1886, to August 7th, 1886. E. Palache, Treas.

FROM LOCAL MISSIONS.—Chinese Mon. Offerings.—Alameda, 9; Cong. Ch., 8 10.—Alturas, Mon. Off's., 3 10.—Marysville. Chinese Mon. Off's., 36 35; Annual Memberships, 16; Balfour Memorial, 12.—Oakland. Rev. J. C. Holbrook, D. D., 2; Mrs. E. P. Sanford, 7; Annual Memberships, (Chinese), 24; Balfour Mem., (of which from Mrs. Mary D. Kurtz, 2 50), 10.—Oroville. Chinese Mon. Off's., 14 90; Annual Memberships, 6; Balfour Mem., 11.—Petaluma. Chinese Mon. Off's., 7; Annual Memberships, 24; Balfour Mem. 2.—Sacramento. Chinese Mon. Off's., 87; Annual Memberships, 10; Charles Heisen, 25; Prof. H. W. Chapman, 5.—San Diego. Chinese Mon. Off's., 46 50; Annual Memberships and Subscriptions, 55; Balfour Mem., 32 70; George W. Marston, 40; Quon Nancy, 10; Mrs. B. Marston, 175.—Santa Barbara. Chinese Mon. Off's., 20; Annual Memberships, 12; Balfour Mem., 5 50.—Santa Cruz. Chinese Mon. Off's., 19 75; Annual Memberships, 26; Coll. at Anniversary, 2 75; Cong. Ch., 18; Lung Chung, 10.—Stockton. Chinese Mon. Off's., 27 95; Annual Memberships, 8; Balfour Mem., 10 50; Mrs. M. A. Langdon, 5.—Tulare. Chinese Mon. Off's., 8 45; Annual Memberships, 14; Balfour Mem., 7 35..... 650 65

FROM CHURCHES:—Crockett. Cong. Ch., 8 85.—Ferndale. Cong. Ch., 5.—Gilroy. Cong. Ch., 4 50.—Los Angeles. First Cong. Ch., 104.—Redwood. Cong. Ch.,

Rev. W. H. Pascoe and family, 12.—San Bernardino. First Cong. Ch., 15.—San Francisco. First Cong. Ch., Hon. J. P. Rankin, 15; Annual Memberships, 6; W. C. Price, 1.—San Francisco. Third Cong. Ch.; Mrs. C. A. Sheldon, 2; Bethany Ch., from American Members: Mrs. H. W. Lamont, 7; Annual Memberships, 35; Balfour Mem., (of which from Mrs. M. A. Wilson, 5; Mrs. S. C. Hazleton, 5; Geo. Newton, 5), 25; From Chinese Members: Central Mission—Mon. Off's., 16 05; Annual Memberships, 46; Balfour Mem., 18 50; Barnes Mission; Annual Memberships, 10; Balfour Mem., 3; Bethany Mission; Annual Membership, 2; Balfour Mem., 1.—Vacaville Cong. Ch., Mrs. H. Scott, 2; West Mission, Mon. Off's., 23 15; Annual Membership, 2; Balfour Mem., 1..... 360 05

From Individual Donors: Messrs. Balfour, Guthrie & Co., 500; J. J. Felt, 25..... 525 00

FROM EASTERN FRIENDS: Bangor, Me. Hon. E. R. Burpee, 100; "A Friend," by Mrs. M. T. Pond, 15.—Bel-fast, Me. Miss E. M. Pond, 5.—New Boston. N. H. Levi Hooper, 25.—Amherst, Mass. Mrs. Rhoda A. Lester, 100.—Boston, Mass. Mrs. W. C. Chappelle, 3.—Stockbridge, Mass. Miss Alice Byington, 50; Miss Adele Brewer, 2.—Marlboro, Mass. Miss H. J. Alexander, 3.—Somers, Conn. Miss H. A. Pease, 5.—Canandaigua, N. Y. Miss Granger, 5.—Passaic, N. J. Mrs. P. S. Prudens, 1.—Kalamazoo, Mich. Mrs. H. O. Hitchcock, 1.—La Crosse, Wis. C. H. Greenwood, 25..... 340 00

Total..... 1,875 70

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Ayer's Pills keep my Stomach and Liver in perfect condition. Five years ago I was severely afflicted with Enlargement of the Liver, and Dyspepsia, most of the time being unable to retain any solid food on my stomach. I finally commenced taking Ayer's Pills, and, after using three boxes of this medicine, was cured.—Lucius Alexander, Marblehead, Mass.

I do not know of a safer medicine to give

To Young

children than Ayer's Pills. I have used this remedy, in my family, for the past twenty years, and have always found it prompt and reliable.—Mrs. H. I. Guernsey, 53 Oxford street, Baltimore, Md.

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Health

completely. My food now digests perfectly, my headache has disappeared, and my bowels were never in better condition than at the present time.—Alfred Trumbull, Fernandina, Fla.

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As a mild and thorough purgative, Ayer's Cathartic Pills cannot be excelled. They give me quick and happy relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite. I have used this medicine for two years, and find that it continues to give satisfaction.—J. O. Thompson, Mount Cross, Va.

I have used Ayer's Pills, in my family, for the past thirty-five years. For young

And Old

I have found them perfectly safe and effective, at all times. I am never without them.—Henry G. Gardener, Bristol, R. I.

For twenty years or more I was a sufferer with Sick Headache. I began the use of Ayer's Pills, and quickly found relief. I have not had an attack of this distressing ailment for years, and attribute my freedom from it to the use of Ayer's Pills.—J. H. Watson, Proprietor University Hotel, Chapel Hill, N. C.

I have been a great sufferer from Headache, and Ayer's Cathartic Pills are the only medicine that has ever given me relief. One dose of these Pills will quickly move my bowels, and free my head from pain.—William L. Page, Richmond, Va.

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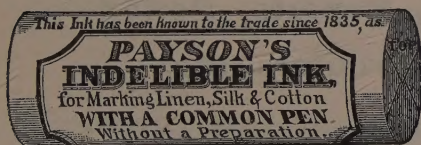
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SILVER PLATED WARE,

which they are offering at these VERY LOW FIGURES, as a CLEARANCE SALE.



No. 91. Height 15 inches.
glass bottles, all chased, only \$3.90.
(30 other styles.)



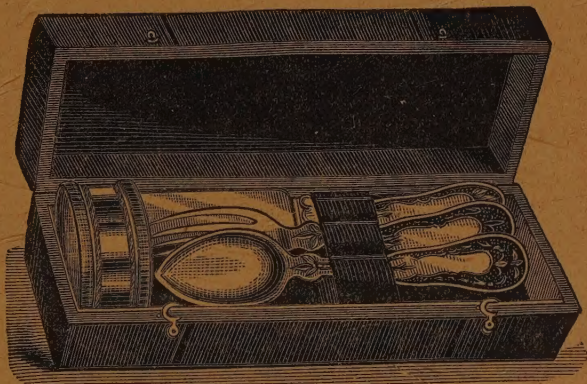
No. 291. Height 8 inches.
Only \$1.85 each. Spoons extra.
From \$1 per doz to Sterling \$ per
oz. weight.



No. 261. Height 10 1/4 inches.
Only \$1.55 each, including tongs.
(Colored Glass.)



No. 17. Height 4 inches.
Only \$1.50.
Engrave one name without
extra charge.
(19 other designs.)



VELVET LINED—IMITATION MOROCCO CASE.

Size of Case, 8 1/4 x 3 1/4 x 2 inches.

No charge for name in gold on box.

With Napkin Ring or Cup, (Gold lined) ... each box, \$1 50



No. 257. Height 1 3/4 inches.
25 styles.
From 28 cents up.



No. 179, COMMUNION SET.
EACH
Flagon..... \$8 00
Goblets, Gold lined..... 3 50
Plates..... 2 00
Bowl..... 5 00
" Gold lined..... 6 00
Patent..... 3 00
" Gold lined..... 4 00

Everything for the Table. Also Table Cutlery.

These goods are all guaranteed. When necessary to box goods,
25 cents extra will be charged each box.

Till our salesroom is ready, send orders to

Box 130, Equitable Building, New York.

RAILROAD REDUCTION

TO THOSE ATTENDING THE

ANNUAL MEETING

OF THE

American Missionary Association,

At New Haven, Conn., October 19--21.

To those attending the Annual meeting, paying full fare one way, free return tickets will be furnished by the New York, New Haven and Hartford Railroad, to the station on their road from which such full fare is paid; by the Central Vermont Railroad, return checks from Bellow's Falls from points on their Rutland division, and from Windsor to points on their Central division; by the Naugatuck Railroad; by the Housatonic Railroad; and by the Connecticut River Railroad. In respect to the latter, namely, the Connecticut River Railroad, conductors will be instructed to give free return checks to those paying full fare one way, and these checks must be procured of the conductors while on route to New Haven. The above list is as complete as it can be made at this date. Favors secured on other roads will be announced through the religious press.

\$375,000 NEEDED FOR THE CURRENT YEAR.

CHURCH WORK AT THE SOUTH.

Churches.....	112
Missionaries (of whom 89 are pastors).....	119
Members.....	6,881
Added during the year.....	1,127
Sunday-school scholars.....	10,569

EDUCATIONAL WORK SOUTH.

Chartered Institutions.....	6
Normal and Graded Schools.....	14
Common Schools.....	36
Instructors.....	250
Pupils.....	8,823

Classifying the students, we have: Theological, 96; Law, 67; College, 52; College Preparatory, 113; Normal 814; Grammar, Intermediate and Primary, 7,681.

INDUSTRIAL TRAINING.

Schools in which industries are taught.....	16
Special Industrial teachers.....	10
Teachers combining industrial and other work.....	21

WORK AMONG THE INDIANS.

Churches.....	5
Members.....	301
Ministers.....	7
Schools.....	15
Teachers.....	53
Pupils.....	706
Sunday school scholars.....	776

WORK AMONG THE CHINESE.

Schools.....	18
Missionaries.....	38
Pupils enrolled (of these 112 are Christians).....	1,457
Average attendance.....	310